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The Expression of Indefinite Pronominal Ideas in Hebrew.—By FRANK R. BLAKE, Ph. D., Johns Hopkins University.

Introduction.

Between the territory occupied by the demonstratives and that filled by the numerals lies a group of ideas that are usually classed together under the head of indefinite pronouns. For example in English, 'same' and 'many' are both classed as indefinites, tho 'same' is practically a demonstrative, and 'many' is closely related to the cardinal numerals.

The study of this linguistic territory is attended with considerable difficulty in most languages, since many ideas are expressed, not by any special word, but by a circumlocution or by some type of construction. This territory, therefore, can not well be studied on the basis of special words and forms, but must be approached from the point of view of the ideas themselves.

Indefinite pronominal ideas may be divided into three main classes, viz.:

1) indefinite demonstratives,
2) indefinite cardinal numerals,
3) indefinite ordinals.

The chief indefinite demonstrative ideas are the following, viz.:

a) the identifying, 'this equal to that', e. g., Eng. 'same',
b) the emphasizing, 'this indeed', e. g., Eng. 'self',
c) the comparing, 'like this', e. g., Eng. 'such',
d) } e) } f) } g) } the combining, { 'this not that', e. g., Eng. 'other', 'this and that', e. g., Eng. 'both', 'this or that', e. g., Eng. 'either', 'neither this nor that', e. g., Eng. 'neither',
h) the distributive { 'these separately', e. g., Eng. 'each', 'all of these separately', e. g., Eng. 'every'.

The indefinite cardinal numerals may be divided into three sub-classes, according to what they refer to, viz.:

1) indefinite individualizing pronouns,
2) indefinite quantitative pronouns,
3) indefinite numerals referring to more than one.

The chief indefinite cardinal numeral ideas are the following, viz.:

A. Five classes that refer to individuals, quantities and numbers; the indefinite numerals proper:
   a) 'an individual, part or number, known but not mentioned', e. g., Eng. 'so and so, such and such'.
   b) 'an individual, part, or number unknown, but specially singled out', e. g., Eng. 'a certain one, a certain, certain'.
   c) 'an individual, part, or number unknown', e. g., Eng. 'someone, some'.
   d) 'an individual, part, or number that may be desired or chosen', e. g., Eng. 'anyone, any'.
   e) 'the negation of one, quantity, number', e. g., Eng. 'no one, nothing, none, no'.

B. Ten classes that refer only to quantities and numbers. These classes may be grouped in three divisions, viz.:
   1) the comparative indefinites,
      a) 'a large quantity or number', e. g., Eng. 'much, many',
      b) 'a larger quantity or number', e. g., Eng. 'more'.
      c) 'the largest quantity or number', e. g., Eng. 'most, the most'.
      d) 'a small quantity or number', e. g., Eng. 'a little, few'.
      e) 'a smaller quantity or number', e. g., Eng. 'less, fewer'.
      f) 'the smallest quantity or number', e. g., Eng. 'the least, fewest'.
   2) the sufficive indefinites,
      a) 'a sufficient quantity or number', e. g., Eng. 'enough'.
      b) 'a quantity or number smaller than sufficient', Eng. 'too little, too few'.
      c) 'a quantity or number larger than sufficient', Eng. 'too much, too many'.

3) the comprehensive indefinite,
'the quantity or number complete', e. g., Eng. 'everything, all'.

The chief indefinite ordinals are, viz.:
a) 'the next, following',
b) 'the middle',
c) 'the last',
d) 'the next to last, last but one'.

These ideas have usually three uses. They may be employed absolutely to refer to a noun, like the indefinite pronouns in English, e. g., 'each did as he was told'; 'many are called, but few chosen'; &c.: they may be employed partitively, denoting a part of some definite whole, e. g., 'some of the men', 'many of them', &c.: or they may be used attributively to limit or define the meaning of a noun, like the English indefinite pronominal adjectives, e. g., 'each man', 'many houses', &c.

All of these ideas may be employed in all three ways except the simple indefinite demonstratives 'same', 'self', 'such', which lack the partitive use. The partitive and attributive uses sometimes fall together, e. g., with Hebrew כל 'all'; sometimes the absolute and partitive constructions are the same, e. g., with the Hebrew combining indefinite demonstratives 'both', 'either', 'neither'. These may be said to be used attributively when they modify a single noun; when they stand in apposition to a plural pronoun, or a combination of two nouns, tho this is really an absolute construction, they have practically a partitive use.

In my article on the Comparative Syntax of the combinations formed by the Noun and its Modifiers in Semitic[1], I stated that "the material for the discussion of these important modifying ideas (the indefinite pronominal ideas used attributively) is exceedingly meager: in no Semitic grammar are they fully and satisfactorily treated". The same thing is true with regard to the other uses of these ideas, and the present article is an attempt to supply this lack as far as Hebrew is concerned.

The article is entirely descriptive, no attempt being made to institute extended comparisons with the sister Semitic idioms or with other tongues. Comparative material will be found

[1] Published in JAOS **32**, parts 2 and 3, pp. 135—267; cited in the following pages as *Comp. Syn. Noun and Mod.* For some addenda and corrigenda to this article cf. p. 227, n. 1.

in Brockelmann's Comparative Syntax[1], and also, for the attributive use of these ideas, in the article of mine just referred to.

The article is based primarily on the study of the Hebrew text, but Gesenius-Kautzsch, *Hebräische Grammatik*[28], Leipzig, 1909; and Gesenius-Buhl, *Handwörterb. über d. Alte Testament*[15], Leipzig, 1910; have been used as standard works of reference[2].

In the present article the expression of the indefinite pronominal ideas in Hebrew is discussed according to the classification just outlined, and in all three uses absolute, attributive, and partitive. Numerous examples are given under every heading, in many instances all or practically all of the cases of occurrence are cited. The signs " in Hebrew and ... in English indicate an abbreviated word or passage. A long vowel due to pause is marked with Silluq, viz. —.

Indefinite Demonstratives.

Same.

The idea of 'same' employed absolutely in the sense of 'the one already referred to' is expressed by the simple demonstratives or by the pronouns of the third person, e. g.,

הִנֵּה הָאִישׁ אֲשֶׁר אָמַרְתִּי אֵלֶיךָ זֶה יַעְצֹר בְּעַמִּי 'here is the man of whom I spoke to thee; this [same] shall rule my people' (I Sam. 9, 17; cf. Gen. 5, 29).

כִּי כוֹס בְּיַד יהוה" וַיַּגֶּר מִזֶּה 'for there is a cup in the hand of JHVH ... and he pours out of this [same]' (Ps. 75, 9).

עוֹד אִישׁ אֶחָד" הוּא מִיכָיְהוּ בֶּן־יִמְלָא 'there is yet one man ... the same is Micaiah son of Imla' (II Ch. 18, 7; cf. Esth. 9, 1; Ezr. 10, 23;—הִיא Gen. 10, 12; 14, 8; 23, 2; 48, 7; Jos. 15, 8; II Sam. 5, 7:—הֵמָּה Gen. 6, 4).

וְהָיָה אֲשֶׁר־אֹמַר אֵלֶיךָ זֶה יֵלֵךְ אִתָּךְ הוּא יֵלֵךְ אִתָּךְ 'and the one of whom I shall say *he shall go with thee,* the same shall go with thee' (Jud. 7, 4*bis*)[3].

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[1] C. Brockelmann, *Grundriss der vergleichenden Grammatik der semitischen Sprachen*, Bd. II, Berlin, 1913—especially pp. 81—87: cited as *Comp. Syn.*

[2] These are cited as Gesenius-Kautzsch and Gesenius-Buhl: E. König, *Historisch-Comparative Syntax der Hebräischen Sprache*, Leipzig, 1897 (cited as König, *Syntax*) was also employed.

[3] This use of the personal pronoun of the third person is similar to its use in the sense of 'self', cf. p. 127, and also to its use as copula.

מִקְשָׁה תֵּיעָשֶׂה הַמְּנוֹרָה יְרֵכָהּ וְקָנָהּ" מִמֶּנָּה יִהְיוּ 'of beaten-work the candlestick shall be made, its shaft and its branches ... shall be of the same' (Ex. 25, 31; 37, 17; cf. 25, 36; 37, 22:— מִמֶּנּוּ Ex. 27, 2; 37, 25; 38, 2; 28, 8; 39, 5).

זִכְרוּ לְעוֹלָם בְּרִיתוֹ" וַיַּעֲמִידֶהָ" 'remember his covenant for ever ... and he has confirmed the same ...' (I Ch. 16, 15—17; cf. Ps. 105, 8—11; Job 4, 8).

בִּשְׁנֵים עָשָׂר חֹדֶשׁ" בִּשְׁלוֹשָׁה עָשָׂר יוֹם בּוֹ 'in the twelfth month ... on the thirteenth day of the same' (Esth. 9, 1; cf. 17; 18; 21).

מִמִּזְרַח־שֶׁמֶשׁ וְעַד מְבוֹאוֹ 'from the rising of the sun to the going down of the same' (Mal. 1, 11).

זֹאת לֹא־זֹאת 'this shall not be the same' (Ezk. 21, 31[?]).

The pronoun of the third person has apparently also developed the meaning of 'same' as predicate to more than one thing or to several states or times of one thing, e. g.,

וְאַתָּה הוּא 'but thou art the same' (Ps. 102, 28; cf. Is. 41, 4; 43, 10; 13; 46, 4; 48, 12; Jer. 5, 12 [?]).

קָטֹן וְגָדוֹל שָׁם הוּא 'small and great are the same there' (Job 3, 19).

In its attributive use this idea is not clearly distinguished from the demonstratives, being often indicated by the demonstrative pronouns, e. g.,

בַּלַּיְלָה הַהוּא 'in that same night' (Gen. 26, 24).

בַּיּוֹם הַהוּא 'on that same day' (Gen. 15, 18).

בַּשָּׁנָה הַהִיא 'in that same year' (Jer. 28, 17).

אֶת־הַדְּבָרִים הָאֵלֶּה 'these same words' (Gen. 44, 6).

הָאִישׁ הַמִּסְכֵּן הַהוּא 'that same poor man' (Ecc. 9, 15).

וְהָיָה הַטּוּב הַהוּא אֲשֶׁר יֵיטִיב יהוה עִמָּנוּ וְהֵטַבְנוּ לָךְ 'and it shall come to pass that the same goodness which JHVH does to us, we will do to you' (Num. 10, 32).

Sometimes the pronoun of the third person (= remoter demonstrative) is placed without article after the noun in the sense of 'same', just as it is in the constructions of 'self' (cf. p. 127), e. g.,

וַתַּשְׁקֶיןָ אֶת־אֲבִיהֶן יַיִן בַּלַּיְלָה הוּא 'and they made their father drink wine that same night' (Gen. 19, 33; cf. 30, 16; 32, 23; I Sam. 19, 10)[1].

In I Ch. 1, 27; Prov. 28, 24 הוא may be regarded either as 'same' or as copula.

[1] Of course it is possible to regard בלילה הוא &c. as בליל ההוא, or as

The personal pronoun of the third person seems to be placed before noun + demonstrative in the Aramaic fashion[1], the whole having the sense of 'same' in—

הוּא־הַלַּיְלָה הַזֶּה לַיהוה 'this same night is JHVH's' (Ex. 12, 42).

Attributive 'same' in the sense of 'that already referred to' may be expressed by placing before the modified noun a pronoun of the third person agreeing with the noun in gender and number. The noun may be either common or proper; 'same' + proper noun is regularly expressed in this way. The independent form of the pronoun is used when the noun is nominative, the suffix when it is in any other case (acc. or after preposition). When the suffix stands after a case-determinative (את or preposition), this determinative may be repeated[2], e. g.,

הוּא רָשָׁע בַּעֲוֹנוֹ יָמוּת 'that same wicked man shall die in his iniquity' (Ezk. 3, 18).

וּבְעֵת הָצֵר לוֹ וַיּוֹסֶף לִמְעוֹל בַּיהוה הוּא הַמֶּלֶךְ אָחָז 'and in the time of his oppression, this same king Ahaz trespassed yet more against JHVH' (II Ch. 28, 22).

וַיַּעֲשׂוּ גַּם־הֵם חַרְטֻמֵּי מִצְרַיִם" כֵּן 'and these same magicians also did . . . thus' (Ex. 7, 11).

וַתִּרְאֵהוּ אֶת־הַיֶּלֶד 'and she saw that same boy' (Ex. 2, 6; cf. 35, 5; Lev. 13, 57; Jer. 9, 14; Ezk. 3, 21).

"בְּבֹאוֹ הָאִישׁ 'when this same man came . . .' (Ezk. 10, 3; cf. 42, 14; Ezr. 3, 12).

"אִילוֹ הָאֶחָד 'woe to this same one . . .' (Ecc. 4, 10).

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corrupted by haplography from בלילה ההוא, but it is not necessary. Gen. 38, 21 אַיֵּה הַקְּדֵשָׁה הִוא בָּעֵינַיִם עַל־הַדָּרֶךְ 'where is the harlot that was openly by the road', does not belong here, the הוא being rather relative than attributive in character.

[1] Cf. Nöldeke, *Syr. Gramm.*[2] Leipzig, 1898, p. 172, § 227.

[2] These cases are ranged by Gesenius-Kautzsch (§ 131*k*—*n*) under the so-called Permutative, a kind of appositive, but the emphatic meaning is not referred to. In all the examples here given the noun which is emphasized occurs before in the context immediately preceding. The emphatic character of this construction was noted in my *Comp. Syn. Noun and Mod.* (p. 147) but the exact character of the emphasis I did not recognize at the time.

While still emphatic, the examples in which an element in some oblique case is resumed after an interval by a following suffix are of a different character, cf. Gen. 2, 17; 3, 3; I Sam. 9, 20; II Sam. 6, 23:—Gen. 13, 15; 21, 13; 47, 21; I Sam. 25, 29; II Ki. 9, 27; Is. 51, 22; (cf. p. 122, n): אתו—אתו I Sam. 9, 13. Here the first element is in the nature of an absolute case, the sense being 'as regards—'.

אֶל־הָאָרֶץ אֲשֶׁר אָנֹכִי נֹתֵן לָהֶם לִבְנֵי יִשְׂרָאֵל 'to the land that I give to these same Israelites' (Jos. 1, 2; cf. Num. 32, 33; Jud. 21, 7; II Ch. 26, 14; עליה Jer. 51, 56; מהם I Ch. 4, 42; עמו Dan. 11, 11).

הֲלֹא־הוּא יְחִזְקִיָּהוּ הֵסִיר אֶת־בָּמוֹתָיו" 'did not this same Hezekiah remove his high-places . . . ' (II Ch. 32, 12; cf. 33, 23).

הָלוֹךְ לְהַרְגִּיעוֹ יִשְׂרָאֵל 'when I went to make this same Israel rest' (Jer. 31, 2).

וַיֵּעָדוּהוּ אֲנָשִׁים הַבְּלִיַּעַל אֶת־נָבוֹת ' 'and the worthless fellows gave evidence against this same Naboth' (I Ki. 21, 13; cf. II Ki. 16, 15 *Kt.*).

אֲשֶׁר לֹא יַעַבְדוּ אֹתוֹ אֶת־נְבוּכַדְנֶאצַּר 'who will not serve this same Nebuchadnezzar' (Jer. 27, 8).

לֹא הָיָה מִשְׁקָל לְנֶחֳשְׁתָּם כָּל־הַכֵּלִים הָאֵלֶּה 'the brass of all these same vessels was not weighed' (Jer. 52, 20 [contrast II Ki. 25, 16]; cf. Ezr. 2, 62. Neh. 7, 64; I Ch. 7, 9; 25, 1).[1]

'Same' when it means 'one and the same' is expressed both absolutely and attributively by the numeral אֶחָד 'one' without article, e. g.,

כָּל־אִישׁ" אֲשֶׁר יָבוֹא" אֲשֶׁר לֹא־יִקָּרֵא אַחַת דָּתוֹ" 'any man . . . who comes . . . without being called, the law for him is the same . . . ' (Esth. 4, 11; cf. Job 23, 13; Gen. 41, 25).

מִקֶּרֶה אֶחָד לַכֹּל 'all have the same fate' (Ecc. 9, 3; cf. 2; 2, 14; 3, 19; 20; 6, 6; Gen. 40, 5; 41, 26; Ex. 12, 49; 26, 2; 36, 9; 15; Lev. 7, 7; 24, 22; Num. 15, 16; 29; I Sam. 6, 4; I Ki. 6, 25; Ezk. 45, 11; Mal. 2, 10*bis*; Prov. 1, 14; Job 31, 15).

In one passage the plural of the numeral 'one' is employed attributively in this sense, viz.,

וַיְהִי כָל־הָאָרֶץ שָׂפָה אֶחָת וּדְבָרִים אֲחָדִים 'and the whole earth was of the same [one] speech and of the same words' (Gen. 11, 1).[2]

For the definite article used in a sense somewhat similar to this אֶחָד cf. under 'some' p. 165.

Occasionally the word עצם 'bone, essence' is employed in the construct before the modified noun in connection with a demonstrative modifying the noun to indicate this idea, e. g.,

[1] For other less certain cases of this genitive construction cf. König, *Syn.*, § 284a. The following noun may also stand after לְ (or in late Hebrew שֶׁלְּ-); the construction does not seem to be emphatic: cf. for לְ Ezr. 9, 1; for שֶׁל Cant. 3, 7: also König, *Syn.*, § 284c—e.

[2] Somewhat similar is the use of absolute אֲחָדִים Ezk. 37, 17.

בְּעֶצֶם הַיּוֹם הַזֶּה 'on the same day' (Gen. 7, 13; 17, 23; 26; cf. Ezk. 24, 2).

The particle אֵת is occasionally employed before a noun in the nominative case in an emphatic sense that is at times equivalent to attributive 'same'. Sometimes it occurs together with a demonstrative,[1] e. g.,

אֶת־עַמּוּד הֶעָנָן לֹא־סָר מֵעֲלֵיהֶם 'that [same] pillar of cloud did not depart from them' (Neh. 9, 19; cf. Ezk. 35, 10; 43, 7).

אֶת־כָּל־הָרָעָה הַזֹּאת בָּאָה עָלֵינוּ 'all this same evil came upon us' (Dan. 9, 13; cf. Jud. 20, 44; 46).

The opposite of 'same' viz., 'different' is expressed by the participle שָׁנָה of the verb שָׁנָה 'change, become different', e. g.,

וְכֵלִים מִכֵּלִים שֹׁנִים 'and the vessels were all different' (Esth. 1, 7).

וְדָתֵיהֶם שֹׁנוֹת מִכָּל־עָם 'and their law is different from [that of] all other people' (Esth. 3, 8).

The idea 'different among selves, various' applied to one noun is expressed by the noun repeated with connective וְ, e. g.,

לֹא־יִהְיֶה לְךָ בְכִיסְךָ אֶבֶן וָאָבֶן גְּדוֹלָה וּקְטַנָּה 'don't have in your purse various [different kinds of] weights, a large one and a small one' (Dt. 25, 13; cf. 14; Prov. 20, 10; 23).

בִּינוּ שְׁנוֹת דֹּר וָדֹר 'consider the years of different generations' (Dt. 32, 7).

בְּלֵב וָלֵב יְדַבֵּרוּ 'with various hearts [double heart] they speak' (Ps. 12, 3; cf. I Ch. 12, 33).

It is expressed by the simple plural of the word זָן 'kind, sort', in—

אֲשֶׁר מִלְּאוּ בְשָׂמִים וְזָנִים מְרֻקָּחִים 'which they filled with perfumes and various sorts [of spices] prepared as salves . . . ' (II Ch. 16, 14).

For the repeated plural in this sense cf. p. 153, n. 1.

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[1] This אֵת, however, is usually simply a strong demonstrative; so in Num. 5, 10; Ezk. 20, 16; Neh. 9, 34: אֵת אֲשֶׁר occurs as nominative in Jer. 27, 8; 38, 16 *Kt.*; Zech. 12, 10; Ecc. 4, 3: (cf. Gesenius-Kautzsch, § 117*m*). Cases which are intermediate between this use of אֵת and its ordinary use are, כִּי אֶת־כָּל־הָאָרֶץ אֲשֶׁר אַתָּה רֹאֶה לְךָ אֶתְּנֶנָּה 'for all the land that thou seest, I give it to thee' (Gen. 13, 15; cf. 21, 13; 47, 21; I Sam. 25, 29; II Ki. 9, 27; Is. 51, 22) where the fact that the preceding object after אֵת is resumed by a suffix makes the object very much like a nominative absolute. In Mishnic Hebrew אֵת + suffix is used in the sense of 'that', 'same' (cf. my article *Comp. Syn. Noun and Mod.*, p. 148). This is a combination of this use of אֵת with nominative, with constructions for 'same' like אתו את־נבוכדנצר (Jer. 27, 8), cf. p. 120f.

Self.

This idea may modify either a personal pronoun or a noun. In connection with the oblique cases of pronouns it constitutes the so-called reflexive pronouns. In the first case it may be represented simply by the unemphatic pronoun (pronoun implied by verbal form, single pronoun in non-verbal sentence, or simple suffix), e. g.,

אָעִירָה שָׁחַר 'I myself will awake early' (Ps. 57, 9; 108, 2).[1]

אַתָּה הָאִישׁ 'thou thyself art the man' (II Sam. 12, 7; cf. I Sam. 24, 18).

וַיַּעַשׂ לוֹ אֲהוּד חָרֶב 'and Ehud made himself a sword' (Jud. 3, 16; cf. Num. 8, 17; Ru. 4, 6).

וַיִּקַּח אֶת־שְׁנֵי נְעָרָיו אִתּוֹ 'and he took his two young men with him [self]' (Gen. 22, 3).

וְאָהַבְתָּ לְרֵעֲךָ כָּמוֹךָ 'and love thy neighbor as thyself' (Lev. 19, 18; 34).

וְהַרְאֵנִי אֹתוֹ וְנָוֵהוּ 'and he will show me himself and his habitation (II Sam. 15, 25; cf. Ex. 5, 19; Jer. 7, 19; Ezk. 34, 2; 8; 10).[2]

The emphasis may be indicated by repetition of the pronoun; when the pronoun is subject, by pronoun + verbal form in verbal sentence,[3] by repeated pronoun in non-verbal sentence. Sometimes the independent pronoun is used twice even in a verbal sentence, e. g.,

וְלִרְאוֹת שֶׁהֵם־בְּהֵמָה הֵמָּה לָהֶם 'and that they might see for themselves, that they themselves were beasts' (Ecc. 3, 18).

אָנֹכִי נָתַתִּי שִׁפְחָתִי בְחֵיקֶךָ 'I myself put my maid-servant in your arms' (Gen. 16, 5; cf. אני II Sam. 18, 2; Jer. 21, 5).

הֲמִיתֵנִי אַתָּה 'slay me thyself' (I Sam. 20, 8).

הוּא עָשָׂנוּ וְלֹא אֲנַחְנוּ 'he hath made us and not we ourselves' (Ps. 100, 3).

וַיִּנַּח אֶת־נַעֲרוֹ שָׁם וְהוּא־הָלַךְ בַּמִּדְבָּר 'and he left his servant there, and he himself went into the desert' (I Ki. 19, 3—4; cf. Is. 38, 15; Prov. 11, 25; 21, 13; II Ch. 26, 20).

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[1] The emphasis here may be due to the cohortative ending ה—.

[2] The accusative of the reflexive pronoun is more commonly expressed by the reflexive forms of the verb, cf. p. 126.

[3] Not infrequently a pronoun subject before a verb, while still somewhat emphatic, has not the meaning of 'self', cf. Gesenius-Kautzsch, § 135*a* (at end). In late passages, particularly in Ecclesiastes, the pronoun subject is used after the verb without special emphasis, cf. *op. cit.* § 135*b*. Cf. unemphatic נפש, p. 126, n.

כִּי הֵם לְבַדָּם יִנָּצֵלוּ 'for they themselves alone shall be saved' (Ezk. 14, 18; cf. 16).

כִּי אֲנַחְנוּ יַחַד נִבְנֶה" 'for we ourselves together will build' (Ezr. 4, 3; cf. Num. 32, 17).

אֲנִי אֲנִי אֶטְרֹף" 'I myself will tear . . . ' (Hos. 5, 14; cf. Jud. 5, 3; Is. 48, 15).

וְהִיא־גַם־הִיא אָמְרָה 'and she herself said . . . ' (Gen. 20. 5).

רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא 'see now that I myself am he' (Dt. 32, 39).

אָנֹכִי אָנֹכִי יהוה 'I indeed, I myself, am JHVH' (Is. 43, 11; 26; 51, 12).

אַתָּה נוֹרָא אַתָּה 'thou thyself art terrible' (Ps. 76, 7).

הֵם הֵם גּוֹרָלֵךְ 'they indeed are thy lot' (Is. 57, 6).

One, usually the first, of the two pronouns may be a suffix after הִנֵּה or an infinitive; when the predicate is a finite verb it may stand with ו after the repeated pronoun, e. g.,

הִנְנִי־אֲנִי וְדָרַשְׁתִּי אֶת־צֹאנִי 'behold I myself will search out my sheep' (Ezk. 34, 11; cf. 20).

וַיְהִי בְּרָאֹתִי אֲנִי דָנִיֵּאל אֶת־הַחָזוֹן 'and when I myself, Daniel, saw the vision' (Dan. 8, 15).

הִנְנִי עָלַיִךְ גַּם־אֲנִי 'behold I myself am against thee' (Ezk. 5, 8).

הִנְנִי אֲנִי מֵבִיא עֲלֵיכֶם חֶרֶב 'behold I myself will bring upon you a sword' (Ezk. 6, 3).

וַאֲנִי הִנְנִי מְחַזֵּק אֶת־לֵב מִצְרַיִם 'and behold I myself will harden Egypt's heart' (Ex. 14, 17; cf. Is. 52, 6).

When the pronoun is in any oblique case the emphasis may be represented by the emphatic suffixes, i. e., suffix in connection with independent pronoun[1]; the independent pronoun may precede or follow the suffix; it is often accompanied by גַּם, אַף 'also', e. g.,

בָּרְכֵנִי גַם־אָנִי 'bless *me* also' (Gen. 27, 34; cf. Zech. 7, 5).

הוֹדַעְתִּיךָ הַיּוֹם אַף־אַתָּה 'I have made you, even you, know to day' (Prob. 22, 19).

אָנֹכִי בַּדֶּרֶךְ נָחַנִי יהוה" 'JHVH led me, even me, in the way . . . ' (Gen. 24, 27).

גַּם־אֲנִי יִקְרֵנִי 'even me myself it will befall' (Ecc. 2, 15).

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[1] According to Gesenius-Kautzsch § 135*f*, the emphatic suffix occasionally loses its emphasis, e. g., I Sam. 20, 42; Ps. 38, 11. In the first of these cases the independent pronoun is the logical antecedent of 'both', cf. p. 146; in the second הֵם is equivalent to 'self', emphasizing not the suffix but the noun, cf. p. 127.

יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ 'Judah, thee indeed shall thy brethren praise' (Gen. 49, 8).

מִי יִתֵּן מוּתִי אֲנִי תַחְתֶּיךָ 'would that I myself might die instead of you' (II Sam. 19, 1: cf. *with* גם Prov. 23, 15: *with indep. pron. before suffix* Gen. 40, 16 *with* אף; Is. 45, 12; Job 21, 4 אנכי; Lam. 1, 16; I Ch. 28, 2).

יְלַקּוּ הַכְּלָבִים אֶת־דָּמְךָ גַּם־אַתָּה 'the dogs shall lap thy own blood' (I Ki. 21, 19; cf. Zech. 9, 11 אַתְּ *before with* גם).

וְנַשְׁמְעָה מַה־בְּפִיו גַּם־הוּא 'and let us hear what is in *his* mouth [what] he has to say' (II Sam. 17, 5; cf. Jer. 27, 7 *with* גם).

וּפִגְרֵיכֶם אַתֶּם יִפְּלוּ בַּמִּדְבָּר הַזֶּה 'and your own bodies shall fall in this wilderness' (Num. 14, 32; cf. Neh. 5, 2 אנחנו; Ps. 9, 7 המה: *with pron. before* Jos. 23, 9 אתם; Ezk. 33, 17 המה).

בִּי אֲנִי אֲדֹנִי הֶעָוֹן 'let the fault be upon *me*, my lord' (I Sam. 25, 24; cf. I Ki. 1, 26; אתה II Ch. 35, 21; גם הוא I Sam. 19, 23; אנחנו Dt. 5, 3; אתם Hag. 1, 4; גם המה Jer. 25, 14: *with pron. before* I Sam. 12, 23 אנכי; I Ki. 1, 20 *and* Mi. 5, 1 אתה; II Ch. 28, 10 אתם).

In poetry the pronoun emphasizing the suffix of a noun may be implied by a verbal form which, tho it does not agree with the noun, is its logical predicate (contrast Gesenius-Kautzsch § 144*l*): the noun + suffix may either precede or follow the verb, e. g.,

קוֹלִי אֶל־יהוה אֶקְרָא 'my own voice will call upon JHVH' (Ps. 3, 5; cf. 27, 7; 142, 2: פי 66, 17: נפשי, רוחי Is. 26, 9; שמי נודעתי Ex. 6, 3).

פִּימוֹ דִּבְּרוּ בְגֵאוּת 'their own mouth speaks proudly' (Ps. 17, 10).

צַהֲלִי קוֹלֵךְ 'let thine own voice cry' (Is. 10, 30; cf. חרבך Ps. 17, 13: ידך 17, 14: ימינך 60, 7; 108, 7).

דָּרַכְתָּ בַיָּם סוּסֶיךָ 'thine own horses walked thru the sea' (Hab. 3, 15).

אָשִׁירָה וַאֲזַמְּרָה אַף־כְּבוֹדִי 'my own glory will sing and give praise' (Ps. 108, 2).

אַתָּה יָדְךָ גּוֹיִם הוֹרַשְׁתָּ 'thine own hand did drive out the nations' (Ps. 44, 3).

A similar construction in a non-verbal sentence where the predicate agrees with the pronoun is—

כִּי אַתָּה שִׁמְךָ יהוה לְבַדֶּךָ 'for thy own name JHVH stands alone' (Ps. 83, 19).

The emphasis may also be expressed in any case by נֶפֶשׁ 'soul, life' + suffix, simple or with emphatic independent pro-

noun.[1] When נֶפֶשׁ is subject the verb usually agrees with it in the feminine singular, but may agree in person with the suffix according to the last construction, e. g.,

תָּמֹת נַפְשִׁי עִם־פְּלִשְׁתִּים 'let me myself die with the Philistines' (Jud. 16, 30).

וְנַפְשָׁם בַּשִּׁבְיָ הָלָכָה 'they themselves have gone into captivity' (Is. 46, 2).

נַפְשִׁי בְּתוֹךְ לְבָאִם אֶשְׁכְּבָה 'I myself lie among lions' (Ps. 57, 5).

קֹנֵה־לֵב אֹהֵב נַפְשׁוֹ 'he who gets wisdom is a lover of himself' (Pr. 19, 8; cf. Num. 30, 6; 7; Ezk. 3, 21; 14, 14; Am. 2, 14; 15; Ps. 17, 13; 22, 30; Job 32, 2; Ecc. 6, 2).

אַל־תַּשִּׁאוּ נַפְשֹׁתֵיכֶם 'deceive not yourselves' (Jer. 37, 9).

לֵב יוֹדֵעַ מָרַת נַפְשׁוֹ 'the heart knows its own bitterness' (Prov. 14, 10).

וְהַגָּדוֹל דֹּבֵר הַוַּת נַפְשׁוֹ הוּא 'and the great man speaks his own evil desire' (Mi. 7, 3).

When the case of the pronoun is accusative or dative, the emphasis may be expressed by the reflexive idea in various verbal forms, chiefly the Niphal or Hithpael, e. g.,

וָאִירָא כִּי עֵירֹם אָנֹכִי וָאֵחָבֵא 'and I was afraid because I was naked, and I hid myself' (Gen. 3, 10; cf. Num. 12, 6 התודע; Jud. 16, 20 ננער; II Sam. 22, 24 השתמר; Job 9, 30 התרחץ).

הִפָּרֶד נָא מֵעָלָיו 'separate thyself from him' (Gen. 13, 9; cf. Ex. 34, 2 נצב; Num. 16, 13 השתרר; II Ki. 22, 19 נכנע).

וַיִּתְחַזֵּק דָּוִד בַּיהוָה אֱלֹהָיו 'and David strengthened himself in JHVH his god' (I Sam. 30, 6; cf. Lev. 25, 49 נגאל; Job 27, 10 התענג).

וְהִיא מִתְנַכֶּרֶת 'and she shall feign herself another' (I Ki. 14, 5; cf. Lev. 21, 9 נחל).

וְנִגְלִינוּ אֲלֵיהֶם 'and we will discover ourselves to them' (I Sam. 14, 8; cf. Gen. 44, 16 הצטדק; Jer. 50, 5 נלוה).

וְהִשָּׁעֲנוּ תַּחַת הָעֵץ 'and rest yourselves under the tree' (Gen. 18, 4; cf. 49, 1 נאסף; Num. 31, 3 נחלץ; Dt. 14, 1 התגדד; Is. 52, 3 נמכר).

כִּי הִתְבָּאֲשׁוּ עִם־דָּוִיד 'that they had made themselves hateful to David' (I Ch. 19, 6; cf. Ex. 19, 22 התקדש; Ps. 2, 2 התיצב).

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[1] In a sense very similar to this נפש are employed בָּשָׂר 'flesh' (in Ecc. 4, 5; 5, 5) and לֵב 'heart' (in Ex. 9, 14), נפש + suffix is sometimes employed without special emphasis as the equivalent of a simple personal pronoun, e. g., *as subject* Gen. 27, 4; Num. 21, 5; Ezk. 4, 14; Ps. 105, 18; Job 16, 4: *after prep.* Ps. 11, 1; Job 16, 4.

נִשְׁאַל מִמֶּנִּי דָּוִד 'David asked for himself from me' (I Sam. 20, 6; cf. 28; Neh. 13, 6).

וַיִּתְפַּשֵּׁט יְהוֹנָתָן אֶת־הַמְּעִיל 'and Jonathan took off from himself his mantel' (I Sam. 18, 4; cf. Gen. 3, 8 הִתְהַלֵּךְ; Ex. 32, 3 הִתְפָּרֵק; Jos. 9, 12 הִצְטַיְּדוּ).

וַיִּשְׁתַּחוּ אַרְצָה 'and he prostrated himself on the ground' (Gen. 18, 2).

The expression 'by—self' is rendered by לְבַד 'in separation' or by בְּגֶפֶן 'in body' + suffix, e. g.,

וְאֹכַל פִּתִּי לְבַדִּי 'and if I have eaten my morsel by myself' (Job 31, 17; cf. Is. 44, 24; 49, 21).

מַדּוּעַ אַתָּה יֹשֵׁב לְבַדֶּךָ 'why dost thou sit by thyself' (Ex. 18, 14).

וַיָּשִׂימוּ לוֹ לְבַדּוֹ וְלָהֶם לְבַדָּם 'and they put on [food] for him by himself, and for them by themselves' (Gen. 43, 32).

אִם בְּגַפּוֹ יָבֹא בְּגַפּוֹ יֵצֵא 'if he came by himself, he shall go by himself' (Ex. 21, 3).

The expression 'to—self' = 'secretly' after a verb of saying or thinking is expressed by בְּ, עִם or אֶל (עַל) + לֵב 'heart' or קֶרֶב 'interior' + suffix, e. g.,

וַיֹּאמֶר בְּלִבּוֹ 'and he said to himself' (Gen. 17, 17; cf. Ps. 4, 5; 10, 6).

וַתִּצְחַק שָׂרָה בְּקִרְבָּהּ 'and Sarah laughed to herself' (Gen. 18, 12; cf. Ps. 62, 5; 94, 19).

דִּבַּרְתִּי אֲנִי עִם־לִבִּי 'I said to myself' (Ecc. 1, 16).

וַיֹּאמֶר יהוה אֶל־לִבּוֹ 'and JHVH said to himself' (Gen. 8, 21; cf. 24, 45; I Sam. 27, 1; עַל I Sam. 1, 13).[1]

When the idea of 'self' modifies a noun, it is expressed by the pronoun of the third person in apposition with the noun: the usual position of the appositive seems to be after the noun, tho it may also precede.[2] When the noun is governed by a preposition the emphatic pronoun may stand in the absolute form or as suffix after the preposition repeated, e. g.,

לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֶם אוֹת 'therefore my Lord himself will give you a sign' (Is. 7, 14; cf. Lev. 17, 11; Num. 18, 23; Jos. 22, 23).

אֲשֶׁר יִשְׁלְטוּ הַיְּהוּדִים הֵמָּה בְּשֹׂנְאֵיהֶם 'so that the Jews themselves prevailed over their enemies' (Esth. 9, 1; cf. Ps. 38, 11 גַּם־הֵם).

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[1] In these examples the idea of 'within', 'secretly' is giving way or has given way to the simple reflexive idea 'self', i. e., לב has practically become the equivalent of נפש, cf. p. 125f., also p. 126, n.

[2] Cf. the similar constructions of 'same', p. 119.

וְהוּא יְכוֹנְנֶהָ עֶלְיוֹן 'and the Highest himself will establish her' (Ps. 87, 5).

וְיִתְרוֹן אֶרֶץ בַּכֹּל הוּא מֶלֶךְ לְשָׂדֶה נֶעֱבָד 'and the profit of the earth is for all, the king himself is served by the field' (Ecc. 5, 8).

וְאוֹר עֵינַי גַּם־הֵם אֵין אִתִּי 'and the light of my eyes themselves also is gone from me [not with me]' (Ps. 38, 12; cf. Num. 4, 22).

אֶת־יהוה צְבָאוֹת אֹתוֹ תַקְדִּישׁוּ 'JHVH of Hosts, himself ye shall sanctify' (Is. 8, 13).

וּלְשֵׁת גַּם־הוּא יֻלַּד־בֵּן 'and to Seth himself also a son was born' (Gen. 4, 26; cf. 10, 21; Ex. 35, 34).

עוֹר הָעֹלָה" לַכֹּהֵן לוֹ יִהְיֶה 'the skin of the offering, shall be for the priest himself' (Lev. 7, 8; cf. Ezk. 10, 13).

וּבָשָׂר כִּי יִהְיֶה בּוֹ־בְעֹרוֹ שְׁחִין 'and any flesh in whose own skin is a swelling' (Lev. 13, 18).

וְיָשְׁבוּ בָהּ יְהוּדָה וְכָל־עָרָיו" 'and they shall dwell in Judah itself and all its cities' (Jer. 31, 24).

In a few cases when the noun is dependent on a preposition, 'self' is expressed by the noun עֶצֶם, גֶּרֶם 'bone' in the construct before the noun, e. g.,

כְּעֶצֶם הַשָּׁמַיִם לְטֹהַר 'like the heaven itself in clearness' (Ex. 24, 10).

בְּעֶצֶם תְּמוֹ 'in his strength itself, the very fulness of his strength' (Job 21, 23).

אֶל־גֶּרֶם הַמַּעֲלוֹת 'on the stairs themselves' (II Ki. 9, 13).

Such.

In rare cases this idea is left to be understood from the context, e. g.,

מִכָּל־הָאֹכֶל" אֲשֶׁר יָבוֹא עָלָיו מַיִם יִטְמָא 'any of all food ... upon which [such] water gets, is unclean' (Lev. 11, 34—cf. בַּמַּיִם יוּבָא v. 32).

וְכָל־מַשְׁקֶה אֲשֶׁר יִשָּׁתֶה בְּכָל־כְּלִי יִטְמָא 'and every draught that is drunk in every [such] vessel, is unclean' (*ibid.*—cf. v. 32).

This idea is sometimes simply expressed by the pronoun of the third person or by the demonstrative, e. g.,

הֵן־הוּא מְשׂוֹשׂ דַּרְכּוֹ 'lo, such is the joy of his way' (Job 8, 19).

נֶפֶשׁ אֲשֶׁר תִּגַּע בּוֹ 'anyone, who touches such a thing' (Lev. 22, 6; cf. 7, 18;[1] 27, 9).

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[1] Cf. מְמֻנוּ 'something', 'anything' p. 175.

זֶה דּוֹר דֹּרְשָׁו 'such is the generation of those that seek him' (Ps. 24, 6; cf. 48, 15; 49, 14; Job 18, 21).

אַךְ־אֵלֶּה מִשְׁכְּנוֹת עַוָּל 'but such are the dwellings of the wicked' (Job 18, 21).

נֶעֱשְׂתָה הַתּוֹעֵבָה הַזֹּאת בְּקִרְבֶּךָ 'that this [such an] abominable thing was done among you' (Dt. 13, 15; Jud. 19, 24; cf. II Sam. 13, 12; 19, 37).

כִּי תוֹעֲבַת יהוה אֱלֹהֶיךָ כָּל־עֹשֵׂה אֵלֶּה 'for an abomination to JHVH thy God is everyone that does these [such] things' (Dt. 25, 16; cf. Ezk. 17, 15).

מִי־יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם 'would that they had such a heart' (Dt. 5, 26).

Ordinarily, however, 'such', used both absolutely and attributively, is expressed by כ + suffix of third person or demonstrative. The meaning is often more strongly demonstrative than simple 'such', viz., 'such as he, like him', 'such as this, like this', &c. When this combination stands absolutely as subject, the verb agrees with the pronoun after כ; כָּאֵלֶּה is treated as feminine plural.[1] Examples of its absolute use are, e. g.,

אוֹ הֲנִשְׁמַע כָּמֹהוּ 'or was such a thing heard?' (Dt. 4, 32).

וְלֹא־נִרְאוּ כָהֵם לְפָנִים 'and such were not seen before' (II Ch. 9, 11).

הֲכָזֶה יִהְיֶה צוֹם אֶבְחָרֵהוּ 'is such the fast that I have chosen' (Is. 58, 5).

לֹא נִרְאֲתָה כָזֹאת 'such a thing was not seen' (Jud. 19, 30; cf. I Sam. 4, 7; Jer. 2, 10; II Ch. 30, 26).

וְלָמָּה חָשַׁבְתָּה כָּזֹאת עַל־עַם אֱלֹהִים 'and why hast thou thought such a thing against God's people' (II Sam. 14, 13; cf. Jud. 13, 23; 15, 7; Is. 66, 8; Ezr. 7, 27).

וַתִּקְרֶאנָה אֹתִי כָּאֵלֶּה 'and such things have happened to me' (Lev. 10, 19; cf. Job 12, 3 כמו־אלה).

וְלֹא יַעֲשֶׂה כָּהֵן 'and he will not do such things' (Ezk. 18, 14).

מִי רָאָה כָּאֵלֶּה 'who has seen such things' (Is. 66, 8; cf. Jer. 18, 13).

When used attributively this combination usually stands after its noun, either immediately or with the relative אֲשֶׁר interposed; it may however precede its noun; the pronoun after כ agrees with the modified noun, e. g.,

[1] The simple demonstrative אלה is also sometimes treated as feminine, e. g., Ex. 21, 11; Is. 49, 15: here, however, with feminine antecedent.

אַרְבֶּה כָּמֹהוּ 'such locusts' (Ex. 10, 14; cf. Neh. 13, 26; II Ch. 35, 18).

אִם לְעֵת כָּזֹאת 'whether for such a time' (Esth. 4, 14; cf. Ezr. 9, 13).

מִי כָמוֹהוּ מוֹרֶה 'who is such a teacher as he' (Job 36, 22).

הֲנִמְצָא כָזֶה אִישׁ אֲשֶׁר רוּחַ אֱלֹהִים בּוֹ 'can we find such a man as this in whom is the divine spirit' (Gen. 41, 38).[1]

בְּגוֹי אֲשֶׁר כָּזֶה 'on such a nation' (Jer. 5, 9; 29; 9, 8).[2]

Attributive 'such' may also be expressed by placing כ before a noun modified by a demonstrative, e. g.,

לְדַבֵּר אֲלֵיהֶם כַּדְּבָרִים הָאֵלֶּה 'to speak such things to them' (Jer. 38, 4; cf. I Sam. 2, 23; Dan. 10, 15; Neh. 6, 8).

כִּי לֹא נַעֲשָׂה כַּפֶּסַח הַזֶּה מִימֵי ... 'for such a passover was not held from the days ...' (II Ki. 23, 22; cf. 7, 19).

The combination of 'such' with a descriptive adjective and modified noun[3] may be formed in several ways. The construction may be noun + adjective + 'such', כ + noun + adjective + demonstrative, or כ + noun + demonstrative + ל + abstract denoting the quality expressed by the adjective, e. g.,

וְעוֹד נוֹסַף עֲלֵיהֶם דְּבָרִים רַבִּים כָּהֵנָּה 'and there were added to them besides many things such as those' (Jer. 36, 32).

וְלֹא יוֹסִפוּ לַעֲשׂוֹת כַּדָּבָר הָרָע הַזֶּה 'and they shall do no more such an evil thing' (Dt. 13, 12; 19, 20).

הֲנִהְיָה כַּדָּבָר הַגָּדוֹל הַזֶּה 'whether there has been such a great thing' (Dt. 4, 32).

לֹא בָא כַבֹּשֶׂם הַהוּא עוֹד לָרֹב אֲשֶׁר ... 'there had never come such an abundance of spices as ...' (I Ki. 10, 10).

When the noun is not expressed 'such' may be placed before the adjective; or, in the construction with ל + abstract, it may replace noun + demonstrative, e. g.,

שָׁמַעְתִּי כְאֵלֶּה רַבּוֹת 'I have heard many such things' (Job 16, 2).

וְכָהֵנָּה רַבּוֹת עִמּוֹ 'and many such things are with him' (Job 23, 14).

לֹא רָאִיתִי כָהֵנָּה בְּכָל־אֶרֶץ מִצְרַיִם לָרַע 'I had not seen such ill-favored (heifers) in all the land of Egypt' (Gen. 41, 19).

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[1] Here איש may be also regarded as in apposition to כזה, viz., 'such a one as this, a man in whom ...'

[2] Such constructions as this belong grammatically under 'such' modified by a relative, cf. p. 131.

[3] In most of the examples that occur the adjective is רב 'many' (cf. p. 187 ff.), but other adjectives would doubtless be treated in the same way.

Simple 'such' may have the additional idea of 'some', 'any': 'no such' is expressed by 'such' in connection with a negative; cf. in examples given above beginning on p. 129, II Ch 9, 11; Jud. 19, 30; Ezk. 18, 14; II Ki. 23, 22; Dt. 13, 12; I Ki. 10, 10.

When the idea of 'such' is modified by a following relative clause, several constructions are employed. 'Such' may not be expressed at all; it may be expressed as in a simple sentence (cf. above) with the relative clause added; it may be expressed by כ + suffix or by adverb in the dependent clause; כ may be placed before the relative אשר, e. g.,

נִפְלָאוֹת אֲשֶׁר לֹא נִבְרְאוּ בְּכָל־הָאָרֶץ 'wonders such as have not been done in all the earth' (Ex. 34, 10; cf. II Ki. 21, 12; I Ch. 29, 25).

עֵת צָרָה אֲשֶׁר לֹא נִהְיְתָה מִן" 'such a time of trouble as never was since . . . ' (Dan. 12, 1).

וְלֹא הָיָה כַּבֹּשֶׂם הַהוּא אֲשֶׁר נָתְנָה מַלְכַּת־שְׁבָא לַמֶּלֶךְ שְׁלֹמֹה 'and there were no such spices as the Queen of Sheba gave to king Solomon' (II Ch. 9, 9; cf. I Ki. 10, 10).

בָּרָד כָּבֵד מְאֹד אֲשֶׁר לֹא הָיָה כָּמֹהוּ בְּמִצְרַיִם 'such very heavy hail as never was in Egypt' (Ex. 9, 18; 24).

צְעָקָה גְדֹלָה" אֲשֶׁר כָּמֹהוּ לֹא נִהְיָתָה 'such a great cry . . . as never was' (Ex. 11, 6 *bis*).

אִישׁ אֲשֶׁר כָּמֹנִי 'such a man as I' (Gen. 44, 15).

אֶל־הַכֶּלֶב הַמֵּת אֲשֶׁר כָּמוֹנִי 'to such a dead dog as I am' (II Sam. 9, 8).

הָאִישׁ כָּמוֹנִי יִבְרַח 'will such a man as I flee' (Neh. 6, 11).

וְעָשֶׂר" אֶתֵּן־לָךְ אֲשֶׁר לֹא הָיָה כֵּן לַמְּלָכִים אֲשֶׁר" 'and I will give thee such riches . . . as none of the kings that . . . ' (II Ch. 1, 12).

מַטְעַמִּים כַּאֲשֶׁר אָהַבְתִּי 'savory things such as I love' (Gen. 27, 4).

The idea of 'such' modified by a clause of result is found in—

וְהוּא בֶּן־בְּלִיַּעַל מִדַּבֵּר אֵלָיו 'and he is (such) a worthless fellow that you cannot speak to him' (I Sam. 25, 17).

Sometimes the idea of 'such' is expressed by the adverbs כֵּן, כֹּה, כָּכָה 'so, thus', which modify the verb or the non-verbal predicate, e. g.,

לֹא בָא כֵן עֲצֵי אַלְמֻגִּים" עַד הַיּוֹם הַזֶּה 'there came no such almug trees . . . up to this day' (I Ki. 10. 12).

כִּי כֵן תִּלְבַּשְׁנָה בְּנוֹת־הַמֶּלֶךְ"מְעִילִים 'for such mantels did the princesses . . . wear' (II Sam. 13, 18).

הִנֵּה־כֹה מַבָּטֵנוּ 'behold such is our expectation' (Is. 20, 6).

וְעֹשֶׁר" אֲשֶׁר לֹא הָיָה כֵן לַמְּלָכִים אֲשֶׁר לְפָנֶיךָ 'and such riches . . . as no kings before you had' (II Ch. 1, 12; II Sam. 13, 12).

עַל־מֶה עָשָׂה יהוה כָּכָה לָאָרֶץ הַזֹּאת 'wherefore has JHVH done such things to this land' (Dt. 29, 23; cf. Jer. 22, 8; Ps. 144, 15).

Such an adverb is employed pleonastically with the regular expression for 'such' in—

לְפָנָיו לֹא הָיָה כֵן אַרְבֶּה כָּמֹהוּ 'there were never such locusts before' (Ex. 10, 14).

Other.

The idea of 'other' is often left without definite expression in connection with a noun or pronoun that taken literally includes a preceding element with which it is contrasted, but is understood not to do so, e. g.,

וְהִנֵּה־שָׁבָה (יָדוֹ) כִּבְשָׂרוֹ 'and behold his hand had become like his [other] flesh' (Ex. 4, 7).

אֲנִי יהוה" אֲשֶׁר הִבְדַּלְתִּי אֶתְכֶם מִן־הָעַמִּים 'I am JHVH who have separated you from the [other] peoples' (Lev. 20, 24; cf. 26; Ezk. 16, 34; Hos. 3, 3; 9, 1; Ps. 73, 5).

וְלִפְנֵי כָל־חָצִיר יִיבָשׁ (אָחוּ) 'and before all [other] herbs the flag withers' (Job 8, 12; cf. Gen. 43, 34; Lev. 7, 24; Dt. 7, 7; Jud. 16, 17).

לֹא־הָיְתָה עִיר" בִּלְתִּי הַחִוִּי" אֶת־הַכֹּל לָקְחוּ בַּמִּלְחָמָה 'there was no city except (that of) the Hivites, all [the others] they took in war' (Jos. 11, 19; cf. Job 24, 24; II Ch. 32, 22[?]).

וְהָיִיתִי כְּאַחַד הָאָדָם 'and I shall be like any [other] man' (Jud. 16, 7; cf. Num. 36, 3).

וְהָיִיתִי כְּכָל־הָאָדָם 'and I shall be like all [other] men' (Jud. 16, 17).

וּבְיִשְׂרָאֵל וּבָאָדָם 'both in Israel and among [other] men' (Jer. 32, 20).

The ordinary way of expressing the idea is by means of אַחֵר used as pronoun or adjective; when only two are in question שֵׁנִי 'second' is usually employed instead of אַחֵר (tho not necessarily; cf. II Ch. 3, 11; 12; I Ki. 3, 22 below). Without article these words mean 'another, other', with article 'the other, the others', e. g.,

פְּקֻדָּתוֹ יִקַּח אַחֵר 'let another take his office' (Ps. 109, 8; cf. Job 8, 19[1]).

וְסוֹד אַחֵר אַל־תְּגַל 'and do not disclose a secret to another' (Prov. 25, 9).

וּכְבוֹדִי לְאַחֵר לֹא־אֶתֵּן 'and my glory I will not give to another' (Is. 42, 8; 48, 11; cf. Job 31, 10).

קַח כִּי אֵין אַחֶרֶת זוּלָתָהּ בָּזֶה 'take it, for there is no other besides it here' (I Sam. 21, 10; cf. II Sam. 13, 16).

וַיַּעֲמֵד אֲחֵרִים תַּחְתָּם 'and he set others in their stead' (Job 34, 24; cf. Job 31, 10; Ps. 49, 11; Neh. 5, 5).

כֶּסֶף אַחֵר 'other money' (Gen. 43, 22; cf. Lev. 14, 42).

זֶרַע אַחֵר 'another offspring' (Gen. 4, 25; cf. 30, 24; Ex. 34, 14; Jud. 2, 10; I Sam. 10, 6; 9; Is. 65, 15).

רוּחַ אַחֶרֶת 'another spirit' (Num. 14, 24).

בְּגָדִים אֲחֵרִים 'other clothes' (Lev. 6, 4; cf. Ex. 23, 13; Dt. 7, 4).

אֲבָנִים אֲחֵרוֹת 'other stones' (Lev. 14, 42).

הַכְּרוּב הָאַחֵר 'the other cherub [of two]' (II Ch. 3, 11; 12).

הָאִשָּׁה הָאַחֶרֶת 'the other woman [of two]' (I Ki. 3, 22).

וְאִילוּ הָאֶחָד שֶׁיִּפֹּל וְאֵין שֵׁנִי לַהֲקִימוֹ 'woe to this same[2] one when he falls, and there is no other to raise him up' (Ecc. 4, 10).

וְאֶת־הַשֵּׁנִי יַעֲשֶׂה עֹלָה 'and of the other he shall make a burnt offering' (Lev. 5, 10).

וְהַשֵּׁנִית 'and besides, moreover [the other thing]' (II Sam. 16, 19).

וּפַר־שֵׁנִי" תִּקַּח לְחַטָּאת 'and another bullock thou shalt take as a sin-offering' (Num. 8, 8; cf. II Ki. 9, 19).

מִדָּה שֵׁנִית הֶחָזִיק מַלְכִּיָּה 'another stretch repaired M.' (Neh. 3, 11).

הַכֶּבֶשׂ הַשֵּׁנִי 'the other lamb' (Ex. 29, 39; 41; cf. 19; Lev. 8, 22; I Ki. 6, 25; 26; II Ki. 25, 17; Jer. 52, 22; Zech. 11, 14).

לַכָּתֵף הַשֵּׁנִית 'on the other side' (Ex. 38, 15; cf. 26, 4; 5; 36, 11; 12; 26, 20; 36, 25; Neh. 12, 38).

'Other' in the sense of 'in addition to' is usually represented by the adverb and quasi-verb עוֹד 'yet' (cf. p. 195), rarely by שֵׁנִית 'a second time', e. g.,

הַעוֹד לָכֶם אָח 'have you another brother besides' (Gen. 43, 6).

וַיֹּאמֶר" עוֹד אִישׁ אֶחָד 'and he said, there is yet another man' (I Ki. 22, 8; cf. 7).

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[1] אחר as collective (?) subject of plural verb. [2] Cf. p. 120f.

עוֹד נֶגַע אֶחָד אָבִיא עַל־פַּרְעֹה 'yet one other plague will I bring upon Pharaoh' (Ex. 11, 1).

וַיִּקַּח דָּוִד עוֹד פִּלַגְשִׁים וְנָשִׁים מִירוּשָׁלָם 'and David took other concubines and wives in Jerusalem' (II Sam. 5, 13).

וַיִּוָּלְדוּ עוֹד לְדָוִד בָּנִים וּבָנוֹת 'and there were born to David other sons and daughters' (*ibid.*).

הַגִּישָׁה אֵלַי עוֹד כֶּלִי וַיֹּאמֶר אֵין עוֹד כֶּלִי 'bring me another vessel; and he said there is no other' (II Ki. 4, 6).

אֲנִי יהוה וְאֵין עוֹד 'I am JHVH, and there is no other' (Is. 45, 5; 22).

וְהִסְגִּירוֹ הַכֹּהֵן שִׁבְעַת יָמִים שֵׁנִית 'then the priest shall shut him up seven days more' (Lev. 13, 5; cf. 33; 54).

Occasionally אַחֵר and עוֹד are employed together, e. g.,

וַיָּחֶל עוֹד שִׁבְעַת יָמִים אֲחֵרִים 'and he waited yet seven other days' (Gen. 8, 10; cf. 12).

וַיַּעֲבֹד עִמּוֹ עוֹד שֶׁבַע שָׁנִים אֲחֵרוֹת 'and he served with him yet seven other years' (Gen. 29, 30; cf. 27).

The ideas 'some', 'any', 'no', 'much', 'many', 'little', 'few' (cf. below pp. 165ff., 187ff., 198ff.) may be combined with 'other, more, else' expressed by this עוֹד, e. g.,

וּמֵהֶם עוֹד תִּקַּח 'and thou shalt take some more of them' (Ezk. 5, 4).

הַעוֹד עִמָּךְ 'have you anything else' (Am. 6, 10).

וְלֹא הָיָה בָהּ עוֹד רוּחַ 'there was no more spirit in her' (I Ki. 10, 5; cf. Ex. 36, 6; Is. 23, 10; Zech. 14, 11).

לֹא יִזָּרַע מִשְׁמְךָ עוֹד 'no more of thy name shall be sown' (Nah. 1, 14).

אֲנִי יהוה וְאֵין עוֹד 'I am JHVH, and there is no one else' (Jo. 2, 27).

כִּי לֹא עַל־אִישׁ יָשִׂים עוֹד 'for he will not put anything more on any one' (Job 34, 23).

אִם עוֹד רַבּוֹת בַּשָּׁנִים 'if there are many more [still many] among the years [before Jubilee]' (Lev. 25, 51).

עוֹד מְעַט וְסָקְלֻנִי 'a little more and they would have stoned me' (Ex. 17, 4; cf. Jer. 51, 33; Hos. 1, 4; Ps. 37, 10).

'Other' in connection with numerals is expressed by אַחֵר, שֵׁנִית, עוֹד, e. g.,

וְהִנֵּה שְׁנַיִם אֲחֵרִים עֹמְדִים 'and behold two others stood up' (Dan. 12, 5).

שֶׁבַע פָּרוֹת אֲחֵרוֹת 'seven other heifers' (Gen. 41, 3; cf. II Ch. 30, 23).

וְיָסַפְתָּ לְךָ עוֹד שָׁלֹשׁ עָרִים 'and thou shalt add for thyself three other cities' (Dt. 19, 9; cf. Jon. 3, 4).

וְהִסְגִּירוֹ הַכֹּהֵן שִׁבְעַת יָמִים שֵׁנִית 'then the priest shall shut him up seven days more' (Lev. 13, 5; cf. 33; 54).

'Another man' and 'another woman' may be expressed by רֵעַ, רֵעוּת 'neighbor, friend', אָח 'brother', + suffix. Most commonly the noun is singular, and the suffix of the second person singular, but other suffixes occur, and רֵעַ is found at least once in the plural, e. g.,

לֹא־תַעֲנֶה בְרֵעֲךָ עֵד שָׁקֶר 'thou shalt not bear false witness against thy neighbor [= another man]' (Ex. 20, 16; cf. 17; 22, 25; Lev. 19, 13; 16; 18; Dt. 19, 14; 23, 25; 26; 24, 10; I Sam. 15, 28; II Sam. 12, 11; Prov. 3, 28; 29; 25, 9).

וְעַל־פֶּתַח רַעִי אָרָבְתִּי 'and if at the door of my neighbor [= another man] I lie in wait' (Job 31, 9).

וַיְנָאֲפוּ אֶת־נְשֵׁי רֵעֵיהֶם 'and have committed adultery with the wives of their neighbors [= other men]' (Jer. 29, 23).

לֹא־תִשְׂנָא אֶת־אָחִיךָ בִּלְבָבֶךָ 'thou shalt not hate thy brother [= another man] in thy heart' (Lev. 19, 17).

וּמַלְכוּתָהּ יִתֵּן הַמֶּלֶךְ לִרְעוּתָהּ הַטּוֹבָה מִמֶּנָּה 'and her royal rank let the king give to her neighbor [= another woman] who is better than she is' (Esth. 1, 19; cf. for 'another who is better' also I Sam. 15, 28).

'Other' used of persons is also sometimes expressed by זָר 'stranger',[1] e. g.,

יְהַלֶּלְךָ זָר וְלֹא פִיךָ 'let another praise thee and not thy own mouth' (Prov. 27, 2; cf. 14, 10; Job 19, 27).

אֵין־זָר אִתָּנוּ בַּבַּיִת 'there was no other person in the house with us . . .' (I Ki. 3, 18).

יִהְיוּ לְךָ לְבַדֶּךָ וְאֵין לְזָרִים אִתָּךְ 'let them be for thyself alone, and not for others together with thee' (Prov. 5, 17; cf. 10).

אִם תָּקַעְתָּ לַזָּר כַּפֶּיךָ 'if thou hast struck hands with another' (Prov. 6, 1).

כִּי־עָרַב זָר 'when a man stands surety for another' (Prov. 11, 15; 20, 16; 27, 13).

The idea of 'other' in a partitive sense is regularly expressed by the nouns יֶתֶר and שְׁאָר 'rest, remainder' in the construct before the modified noun, e. g.,

[1] נָכְרִי 'stranger' has also occasionally a meaning similar to 'other', tho probably the nominal meaning is never entirely lost, e. g., Prov. 27, 2; cf. 20, 16; 27, 13.

יֶתֶר הַבָּז 'the rest of the spoil' (Num. 31, 32; cf. Lev. 14, 17; II Sam. 10, 10; I Ch. 19, 11).
יֶתֶר הַגִּלְעָד 'the rest of Gilead' (Dt. 3, 13).
יֶתֶר אֹיְבֵינוּ 'the rest of our enemies' (Neh. 6, 1; cf. II Ch. 28, 26).
יֶתֶר דִּבְרֵי יְהוֹשָׁפָט 'the rest of the acts of Jehoshaphat' (II Ch. 20, 34; cf. 25, 26; 26, 22).
יֶתֶר עֹשֵׂה הַמְּלָאכָה 'the rest of those doing the work' (Neh. 2, 16).
שְׁאָר הָעִיר 'the rest of the city' (I Ch. 11, 8; 16, 41; II Ch. 9, 29; 24, 14; Is. 10, 19; Esth. 9, 12; Neh. 11, 1).

The participles נוֹתָר, נִשְׁאָר, and יוֹתֵר (once) 'what is left' are at times employed in a sense quite similar to definite 'other' in its attributive and partitive uses; in the latter use they are followed by מִן or בְּ, e. g.,
הַמַּחֲנֶה הַנִּשְׁאָר 'the remaining [other] company' (Gen. 32, 9; cf. Ex. 28, 10; Lev. 10, 12; II Ki. 7, 13).
הַנּוֹתָר מִן־הַשֶּׁמֶן 'the rest of the fat' (Lev. 14, 29; cf. 2, 10).
וְאֶת־הַיּוֹתֵר הֶחֱרַמְנוּ 'and the rest we have tabooed' (I Sam. 15, 15).
וְהַנִּשְׁאָרִים בָּכֶם 'and the rest of you' (Lev. 26, 39).
וְהַנּוֹתָר בַּבָּשָׂר 'and the rest of the flesh' (Lev. 8, 32).

In expressions containing prepositions meaning 'besides, except', the idea of 'other' is in the preposition, and they are rendered ordinarily as constructions of 'some', 'any', 'no' (cf. p. 183f.). Occasionally, however, the idea of 'other' is definitely expressed before the preposition, e. g.,
כִּי אֵין אַחֶרֶת זוּלָתָהּ בָּזֶה 'for there is no other besides it here' (I Sam. 21, 10).
לֹא־יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל־פָּנָי 'thou shalt not have any other gods besides me' (Ex. 20, 3; Dt. 5, 7).
אֵין־זָר אִתָּנוּ בַּבַּיִת זוּלָתִי שְׁתֵּינוּ אֲנַחְנוּ בַּבָּיִת 'there was no other in the house except us two in the house' (I Ki. 3, 18).[1]
וְאֵין עוֹד אֱלֹהִים מִבַּלְעָדָי 'and there is no other god beside me' (Is. 45, 21).

The idea of 'other' as the second member of such correlative expressions as

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[1] This is probably to be emended—
זוּלָתִי שְׁתֵּינוּ אֲנַחְנוּ בַּבַּיִת 'except us two, we were in the house'.

'one —another'
'the one—the other'
'some —others'
'some —the others'

is expressed in several ways. The various pairs of correlatives are the following:—for the singular

1) אִישׁ—אִישׁ
2) אִישׁ—רֵעֵהוּ
3) אִשָּׁה—רְעוּתָהּ
4) אִישׁ—אָחִיו
5) אִשָּׁה—אֲחוֹתָהּ
6) אֶחָד—אֶחָד (also *fem.*)
7) אָחָד—שֵׁנִי (also *fem.*)
8) אֶחָד—הָאַחֵר (also *fem.*)
9) זֶה—זֶה (also *fem.*)

for the plural

10) אֵלֶּה—אֵלֶּה[1]

The correlatives may be coordinate, i. e., both subjects, objects, &c., or the second may be subordinate to the first, e. g., 'one said to the other', &c. The first five pairs are regularly employed only in this latter construction; the remaining five pairs may be employed in both. Only Nos. 6, 7, and 8 are used attributively. In No. 8 the article may be used with both or omitted with both, or omitted with the first only; in No. 6 and 7 it is usually employed with both, tho it may be omitted with either separately. Usually in those groups that take the article, it is used with both or omitted with both, or omitted with the first אחד[2]; other constructions are unusual. אִישׁ and אִשָּׁה as first correlative may have the construction of singular nouns, or they may stand in apposition to a plural antecedent (cf. p. 149), e. g.,

אַךְ אִישׁ אַל יָרֵב וְאַל יוכַח אִישׁ 'but let no one strive with or reprove another' (Hos. 4, 4; cf. Lev. 20, 10; I Sam. 2, 25; I Ki. 20, 39; Is. 3, 5).

וַיֹּאמֶר אִישׁ אֶל־רֵעֵהוּ 'and one said to another' (Gen. 11, 3; Ex. 33, 11; Ru. 4, 7).

וְאִשָּׁה רְעוּתָהּ קִינָה 'and let one woman (teach) the other lamentation' (Jer. 9, 19).

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[1] For another way of expressing *some—others* cf. Neh. 5, 2—4, p. 143 below.

[2] Cf. English 'one—the other'.

וּפְנֵיהֶם אִישׁ אֶל־אָחִיו 'and their faces were one towards the other' (Ex. 25, 20; 37, 9).

וַיִּפָּרְדוּ אִישׁ מֵעַל אָחִיו 'and they separated one from the other' (Gen. 13, 11; cf. *with* ל 26, 31: *with* את Ex. 10, 23; Mi. 7, 2 אחיהו).

וְאִשָּׁה אֶל־אֲחֹתָהּ לֹא תִקַּח" בְּחַיֶּיהָ 'and one woman in addition to another thou shalt not take ... in her life time' (Lev. 18, 18).

וְחִבַּרְתָּ אֶת־הַיְרִיעֹת אִשָּׁה אֶל־אֲחוֹתָהּ 'and thou shalt couple the curtains one to another' (Ex. 26, 6; cf. 3; 5; 17; Ezk. 1, 9; 23; 3, 13).

נִקְבְּצוּ דַיּוֹת אִשָּׁה רֵעוּתָהּ 'the vultures shall be gathered together one with another' (Is. 34, 15; cf. 16).

בֵּין אִישׁ וּבֵין רֵעֵהוּ 'between one man and another' (Ex. 18, 16; *with* אָחִיו Dt. 1, 16).

בֵּין אִישׁ לְאִישׁ 'between one man and another' (Ezk. 18, 8).

שְׁנֵי אֲנָשִׁים הָיוּ בְּעִיר אֶחָת אֶחָד עָשִׁיר וְאֶחָד רָאשׁ 'there were two men in a certain city, one was rich and the other poor' (II Sam. 12, 1).

וְהֵבִיא" שְׁנֵי בְנֵי־יוֹנָה" אֶחָד לְחַטָּאת וְאֶחָד לְעֹלָה 'and he shall bring ... two young pigeons, one for a sin-offering, and the other for a burnt offering' (Lev. 5, 7; 12, 8; cf. Num. 6, 11; Jud. 16, 29; Zech. 11, 7; Dan. 12, 5).

וַעֲשֵׂה אֶת־הָאֶחָד חַטָּאת וְאֶת־הָאֶחָד עֹלָה 'and make one a sin-offering and the other a burnt offering' (Num. 8, 12).

שֵׁם הָאֶחָד גֵּרְשֹׁם" וְשֵׁם הָאֶחָד אֱלִיעֶזֶר 'the name of one was Gershom and the name of the other was Eliezer' (Ex. 18, 3—4).

שֵׁם הָאַחַת עָדָה וְשֵׁם הַשֵּׁנִית צִלָּה 'the name of one was Adah and the name of the other was Zillah' (Gen. 4, 19; cf. Ex. 1, 15; Ru. 1, 4; *masc.* Num. 11, 26; II Sam. 4, 2).

שֵׁם אַחַת חַנָּה וְשֵׁם הַשֵּׁנִית פְּנִנָּה 'the name of one was Hannah and the name of the other was Peninnah' (I Sam. 1, 2).

וְהָיָה אֶחָד חַטָּאת וְהָאֶחָד עֹלָה 'and one shall be a sin offering and the other a burnt offering' (Lev. 14, 22).

וַיַּךְ הָאֶחָד אֶת־הָאֶחָד וַיָּמֶת אֹתוֹ 'and one smote the other and slew him' (II Sam. 14, 6; cf. *without art.* Ecc. 7, 27; Ezk. 33, 30).

וְהָאַחַת גְּבֹהָה מִן־הַשֵּׁנִית 'and one was higher than the other' (Dan. 8, 3).

בְּאַחַת יָדוֹ עֹשֶׂה בַּמְּלָאכָה וְאַחַת מַחֲזֶקֶת הַשָּׁלַח 'with one of his hands he did his work and the other held his spear' (Neh. 4, 11:[1] *suffix and* האחד Ex. 25, 12; 37, 3).

גּוֹרָל אֶחָד לַיהוה וְגוֹרָל אֶחָד לַעֲזָאזֵל 'one lot for JHVH and the other lot for Azazel' (Lev. 16, 8; cf. I Sam. 14, 40).

וְחָמֵשׁ אַמּוֹת כְּנַף הַכְּרוּב הָאֶחָת וח" א" כְּנַף הכ" הַשֵּׁנִית 'and one wing of the cherub was five cubits and the other wing of the cherub was five cubits' (I Ki. 6, 24; cf. 26; 34; 7, 15; 16; 17; 18; Ex. 25, 12; 37, 3; 25, 32; 37, 18; 26, 10; 26—27; 36, 31—32; 29, 40—41; 28, 10; Num. 28, 7—8).

אֶת־הַכֶּבֶשׂ אֶחָד תַּעֲשֶׂה בַבֹּקֶר וְאֵת הַכֶּבֶשׂ הַשֵּׁנִי " בֵּין הָעַרְבָּיִם 'one lamb shalt thou offer in the morning and the other lamb in the evening' (Num. 28, 4; contrast Ex. 29, 40; Num. 28, 7—8).

הַדּוּד אֶחָד תְּאֵנִים טֹבוֹת" וְהַדּוּד אֶחָד תְּאֵנִים רָעוֹת" 'one basket had good figs ... and the other basket had bad figs ...' (Jer. 24, 2; cf. Ezk. 10, 9).

שְׁלֹשָׁה גְבִעִים " בַּקָּנֶה הָאֶחָד " וש" ג" בְּקָנֶה אֶחָד 'three bowls in one branch ... and three bowls on the other branch' (Ex. 37, 19).

שְׁלֹשָׁה גבעים" בַּקָּנֶה הָאֶחָד וש" ג" בַּקָּנֶה הָאֶחָד 'three bowls on one branch ... and three bowls on the other branch' (Ex. 25, 33; cf. 26, 19; 21; 25; 36, 24; 26).

יֵשׁ אֶחָד וְאֵין שֵׁנִי 'there is one without any other' (Ecc. 4, 8).

אִילוּ הָאֶחָד שֶׁיִּפֹּל וְאֵין שֵׁנִי לַהֲקִימוֹ 'woe to that same one when he falls and there is no other to raise him' (Ecc. 4, 10).

וַיָּבֹאוּ אֶל־אֹהֶל אֶחָד" וַיָּבֹאוּ אֶל־אֹהֶל אַחֵר" 'and they came to one tent ... then they came to another tent ...' (II Ki. 7, 8).

שְׁתַּיִם לְדֶלֶת אֶחָת וּשְׁתֵּי דַלָּתוֹת לָאַחֶרֶת 'two to one door and two wings to the other' (Ezk. 41, 24).

וַתֹּאמֶר הָאִשָּׁה הָאַחַת" וַתֹּאמֶר הָאִשָּׁה הָאַחֶרֶת 'and one woman said ... and the other woman said ... (I Ki. 3, 17—22; cf. II Ch. 3, 11; 12).

זֹאת אֹמֶרֶת זֶה־בְּנִי" וְזֹאת אֹמֶרֶת לֹא" 'one says this is my son ... and the other says it is not so ...' (I Ki. 3, 23; cf. *masc.* Job 21, 23—25; Ps. 75, 8 *obj.*).

וְלֹא־קָרַב זֶה אֶל־זֶה כָּל־הַלָּיְלָה 'and one did not approach the other the whole night' (Ex. 14, 20; cf. Ecc. 6, 5; Is. 6, 3).

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[1] Here אחד and ידו are in apposition, viz., 'one, his hand' cf. אחר 'certain' modifying noun + suffix, p. 164f. Cf. my *Comp. Syn. Noun and Mod.*, p. 240 end.

כְּמוֹת זֶה כֵּן מוֹת זֶה 'the death of one is just like that of another' (Ecc. 3, 19).

אֵלֶּה בָרֶכֶב וְאֵלֶּה בַּסּוּסִים 'some (trust) in chariots, and others (= some) in horses' (Ps. 20, 8; cf. Dan. 12, 2).

וַיַּחֲנוּ אֵלֶּה נֹכַח אֵלֶּה שִׁבְעַת יָמִים 'and they encamped the ones opposite the others for seven days' (I Ki. 20, 29; I Ch. 24, 5).

Sometimes the first of two demonstrative correlatives has a strongly demonstrative meaning, e. g.,

עוֹד זֶה מְדַבֵּר וְזֶה בָּא 'this one was still speaking when another came' (Job 1, 16; 17; 18).

Occasionally the first of one of these pairs of correlatives is omitted, the first element consisting simply of a noun, definite or indefinite; a similar construction is: *indefinite noun—indefinite noun + adj.* אַחֵר, e. g.,

שָׂעִיר עַל־רֵעֵהוּ יִקְרָא 'one satyr calls to another' (Is. 34, 14).

וַחֲמֵשׁ עֶשְׂרֵה אַמָּה קְלָעִים לַכָּתֵף" וְלַכָּתֵף הַשֵּׁנִית" 'the hangings of one side fifteen cubits, and of the other side . . . ' (Ex. 27, 14—15; cf. 38, 14—15; I Ki. 6, 27).

וְלֹא תִסֹּב נַחֲלָה מִמַּטֶּה לְמַטֶּה אַחֵר 'and the inheritance shall not pass from one tribe to another tribe' (Num. 36, 9).

Sometimes two of these correlatives coalesce into an expression like English 'one another', German 'einander', which is treated as a single pronoun. Such combinations are אִישׁ אָחִיו (cf. p. 151) and אַחַד אֶחָד[1] where the close connection between the two is indicated by the construct form of the first member, e. g.,

וְאַתֶּם תְּלֻקְּטוּ לְאַחַד אֶחָד בְּנֵי יִשְׂרָאֵל 'and ye shall be gathered to one another, oh children of Israel' (Is. 27, 12; 66, 17[2]).

Sometimes the idea of these correlatives used attributively is expressed simply by repeating the noun,[3] either with the same or with modified adjuncts, e. g.,

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[1] Cf. Syriac ܚܕ ܚܕ (from ܚܕ, ܚܕ) 'one another'.

[2] If we accept the emendation אַחַד אֶחָד for אַחַר אַחַד (cf. K. Marti, *Das Buch Jesaja*, Tübingen, 1900 [= Kurz. Handc. zum AT., 10] p. 411) this passage probably belongs here.

[3] This repetition in the sense of *one—other*, which may be called extensive repetition, gives rise, as it does in many languages, to many important idiomatic expressions, usually of an adverbial character, sometimes with the meaning of some other indefinite pronoun, e. g., חֳמָרִם חֳמָרִם 'in heaps, by heaps' (Ex. 8, 10; cf. Jo. 4, 14).

מִקְצֵה הָאָרֶץ וְעַד־קְצֵה הָאָרֶץ 'from one end of the earth to the other' (Dt. 13, 8; 28, 64; Jer. 25, 33; cf. Jer. 12, 12; Dt. 4, 32).

שְׁנַיִם שְׁנַיִם 'one two, another two [and so on] = two by two, by twos' (Gen. 7, 9; 15; cf. 7, 2; 3; I Ch. 26, 17).

שֵׁשׁ וְשֵׁשׁ 'one six and the other six, in groups of six' (II Sam. 21, 20).

בַּד בְּבַד 'part for part, the same amount of each' (Ex. 30, 34).

פָּנִים אֶל־פָּנִים 'one face to another face, face to face' (Gen. 32, 31; cf. I Ki. 6, 27; Is. 52, 8).

עַיִן תַּחַת עַיִן 'one eye for another eye, eye for eye' (Ex. 21, 24—25).

אַחַת לְאַחַת 'one after another, one by one' (Ecc. 7, 27; cf. Is. 27, 12; *also* 28, 10; 13).

מִשַּׁעַר לְשַׁעַר 'from one gate to another gate, from gate to gate' (Ex. 32, 27).

מִזַּן אֶל־זַן 'from one sort to another, all sorts' (Ps. 144, 13).

מִיּוֹם אֶל־יוֹם 'from one day to another, day after day' (Num. 30, 15; cf. I Ch. 9, 25).

יוֹם בְּיוֹם 'one day on another day [and so on] = every day' (I Ch. 12, 22; cf. Dt. 15, 20),

הַנָּה וְהַנָּה 'on this side and on that, on either side' (II Ki. 2, 8).

כֹּה וְכֹה 'this and that way, in every direction' (Ex. 2, 12).

עַד־כֹּה וְעַד־כֹּה 'and up to this and then to this, in the meantime' (I Ki. 18, 45).

מִזֶּה וּמִזֶּה 'on this side and on that, on both sides' (Ex. 26, 13; 32, 15).

מִפֹּה וּמִפֹּה 'on this side and on that, on both sides' (Ezk. 40, 10; 34; 37; 41, 15; 26).

מְעַט מְעַט 'one little and another little, little by little' (Ex. 23, 30; Dt. 7, 22)

מַעֲלָה מַעֲלָה 'up and up, ever upwards' (Dt. 28, 43).

Just as repetition in the sense of 'each, every' (cf. p. 152) is sometimes replaced by a plural (cf. p. 154), so likewise the numeral expressions for 'two by two, by twos', &c., may be represented by the plural of the numeral, e. g.,

וְכָל־הָעָם יָצְאוּ לְמֵאוֹת וְלַאֲלָפִים 'and all the people went out by hundreds and thousands' (II Sam. 18, 4; cf. I Sam. 29, 2).

The temporal expressions like יום ביום may be preceded by כ 'as', e. g.,

כְּיוֹם בְּיוֹם 'as on every day, as always, as usual' (I Sam. 18, 10).

כְּפַעַם בְּפַעַם 'as at every time, as always, as usual' (Num. 24, 1; Jud. 16, 20; 20, 30; 31; I Sam. 3, 10; 20, 25).

Of a different character from the above is the repetition that intensifies the meaning of the simple word (intensive repetition), e. g.,

זָהָב זָהֹב 'pure gold' (II Ki. 25, 15 *bis*; cf. Dt. 16, 20; *three times* Ezk. 21, 32).

בַּדָּרֶךְ בָּדָד 'by the road alone' (Dt. 2, 27; cf. 16, 20).

עָמֹק עָמֹק 'very deep' (Ecc. 7, 24; cf. I Sam. 2, 3; Prov. 20, 14).

קָדוֹשׁ קָדוֹשׁ קָדוֹשׁ 'holy, holy, holy' (Is. 6, 3).

מְאֹד מְאֹד 'very much, exceedingly' (Gen. 7, 19; Num. 14, 7; Ezk. 37, 10; במ"מ Ex. 1, 7).

The repetition of two words in exclamations in Jer. 4, 19; 6, 14; 8, 11;

מִקְצֵה גְבוּל מִצְרַיִם וְעַד־קָצֵהוּ 'from one boundary of Egypt to the other' (Gen. 47, 21; cf. Neh. 4, 10).

וְרֶוַח תָּשִׂימוּ בֵּין עֵדֶר וּבֵין עֵדֶר 'and leave a space between one flock and the other' (Gen. 32, 17).

דּוֹר הֹלֵךְ וְדוֹר בָּא 'one generation goes and another comes' (Ecc. 1, 4).

בִּינוּ שְׁנוֹת דוֹר וָדוֹר 'consider the years of one generation after another' (Dt. 32, 7).

אַרְבָּעָה שֻׁלְחָנוֹת מִפֹּה וְאַרְבָּעָה שֻׁלְחָנוֹת מִפֹּה 'four tables on one side and four tables on the other' (Ezk. 40, 41; cf. 39; 10; 12: כה Num. 23, 15).

כְּדַרְכְּךָ יוֹם כֹּה וּכְדַרְכְּךָ יוֹם כֹּה 'a day's journey on this side and a day's journey on that [a day's journey on everyside]' (Num. 11, 31).

פַּעֲמוֹן זָהָב וְרִמּוֹן פַּעֲמוֹן זָהָב וְרִמּוֹן עַל־שׁוּלֵי הַמְּעִיל סָבִיב 'a golden bell and a pomegranate [then] another golden bell and a pomegranate [and so on] around the edges of the mantel' (Ex. 28, 34).

חֲמֵשׁ הַיְרִיעֹת תִּהְיֶיךָ חֻבָּרֹת אִשָּׁה אֶל־אֲחֹתָהּ וְחָמֵשׁ יְרִיעֹת ח״ א״ אל־א״ 'and [one set of] five curtains shall be coupled to one another and five other curtains to one another' (Ex. 26, 3; cf. 25, 33).

The double correlatives like 'one—one, and another—another', Latin *alius—alius*, are expressed by two pairs of correlatives, or by one pair of correlatives combined with the repetition just mentioned, a first correlative is sometimes omitted, e. g.,

וּתְנוּ אֶת־הַחֲצִי לְאַחַת וְאֶת־הַחֲצִי לְאֶחָת 'and give one half to one and the other half to the other' (I Ki. 3, 25).

וַיֹּאמֶר זֶה בְּכֹה וְזֶה אָמַר בְּכֹה 'and one said in one way and another in another' (I Ki. 22, 20).

וְאַהֲרֹן וְחוּר תָּמְכוּ בְיָדָיו מִזֶּה אֶחָד וּמִזֶּה אֶחָד 'and Aaron and Hur

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Lam. 1, 16; and of three in II Sam. 19, 1; Jer. 7, 4; 22, 29 is also intensive, tho somewhat different from the above.

Similar intensive ideas are expressed by the collocation of two or three words from the same stem, or with similar meanings, e. g., Is. 22, 5; Ezk. 6, 14; 32, 15; 33, 28; 35, 3; 7; Nah. 2, 11; Zeph. 1, 15; Job 30, 3; 38. 27 (cf. collocation of masc. and fem. to denote 'every', p. 154).

Some examples form a sort of transition between extensive repetition (one—other) and intensive repetition, e. g.,

וְעֵמֶק הַשִּׂדִּים בְּאֵרֹת בְּאֵרֹת חֵמָר 'and the vale of Siddim was [pits and pits] all full of bitumen pits' (Gen. 14, 10; cf. II Ki. 3, 16).

supported his hands, one on one side and one on the other' (Ex. 17, 12; cf. Num. 22, 24).

וַיִּהְיוּ לְיִשְׂרָאֵל בַּתָּוֶךְ אֵלֶּה מִזֶּה וְאֵלֶּה מִזֶּה 'and they were in the midst of the Israelites, some being on one side and some on the other' (Jos. 8, 22).

אֶחָד הֵנָּה לִשְׂפַת הַיְאֹר וְאֶחָד הֵנָּה לִשְׂפַת הַיְאֹר 'one on one bank of the river and the other on the other' (Dan. 12, 5).

אוֹפַן אֶחָד אֵצֶל הַכְּרוּב וְאוֹפַן אֶחָד אֵצֶל הַכְּרוּב הָאֶחָד 'one wheel beside one cherub and another wheel beside another cherub' (Ezk. 10, 9).

שִׁשָּׁה מִשְּׁמוֹתָם עַל־הָאֶבֶן הָאֶחָת וְאֶת־שְׁמוֹת הַשִּׁשָּׁה הַנּוֹתָרִים עַל־הָאֶבֶן הַשֵּׁנִית 'six of their names on one stone and the other six on the other stone' (Ex. 28, 10).

וַתִּגַּע כְּנַף הָאֶחָד בַּקִּיר וּכְנַף הַכְּרוּב הַשֵּׁנִי נֹגַעַת בַּקִּיר הַשֵּׁנִי 'and the wing of one touched one wall and the wing of the other cherub, the other wall' (I Ki. 6, 27; cf. Ezk. 40, 12; II Ch. 3, 11; 12).

Combinations of three identical correlative expressions are—

אֶחָד נֹשֵׂא שְׁלֹשָׁה גְּדָיִים וְאֶחָד נֹשֵׂא ... וְאֶחָד נֹשֵׂא ... 'one carrying three kids and another carrying ... and another carrying ...' (I Sam. 10, 3).

זֶה יֹאמַר לַיהוה אֲנִי וְזֶה יִקְרָא בְּשֵׁם יַעֲקֹב וְזֶה יִכְתֹּב ... 'one shall say I am JHVH's, another shall call on the name of Jacob, and another shall write ...' (Is. 44, 5).

וְהִנֵּה אֵלֶּה מֵרָחוֹק יָבֹאוּ וְהִנֵּה אֵלֶּה מִצָּפוֹן וּמִיָּם וְאֵלֶּה מֵאֶרֶץ סִינִים 'and lo some will come from afar, and some from the north and the west, and some from the land of Sinim' (Is. 49, 12).

וְכַפְתֹּר תַּחַת שְׁנֵי הַקָּנִים מִמֶּנָּה וְכַפְתֹּר ... וְכַפְתֹּר ... 'and [one] knob under two branches of it, and a [second] knob under two other branches of it and a [third] knob under two other branches of it' (Ex. 25, 35; cf. 37, 21; I Ki. 7, 25).

וְיֵשׁ אֲשֶׁר אֹמְרִים ... וְיֵשׁ אֲשֶׁר אֹמְרִים ... וְיֵשׁ אֲשֶׁר אֹמְרִים ... 'there are some that say ... and others that say ... and others that say ...' (Neh. 5, 2—4).[1]

Sometimes the correlatives 'one—another' are expressed by various verbal forms, chiefly Niphal and Hithpael, occasionally in connection with some other means of expressing the same

[1] This example seems to indicate that the two correlatives *some—other* may be expressed by repetition of יש + plural participle (cf. p. 165) as well as by אלה—אלה (cf. p. 137).

idea; the adverbs יַחַד, יַחְדָּו 'together' often accompany these verbs, e. g.,

בִּי נִדְבָּרוּ 'against me they speak one to the other' (Ps. 119, 23; cf. Ezk. 33, 30; Mal. 3, 13).

נוֹעֲצוּ יַחְדָּו 'let us take counsel together one with another' (Ps. 71, 10; cf. 83, 6; Is. 45, 21; נשפט יחד Is. 43, 26).

לָמָּה תִתְרָאוּ 'why do you look one upon the other' (Gen. 42, 1).

יַחַד עָלַי יִתְלַחֲשׁוּ כָּל־שֹׂנְאָי 'against me all my enemies whisper together, one with the other' (Ps. 41, 8).

צֶדֶק וְשָׁלוֹם נָשָׁקוּ 'righteousness and peace have kissed one another' (Ps. 85, 10).

וַתַּעֲנֶינָה הַנָּשִׁים הַמְשַׂחֲקוֹת 'and the women as they made merry answered one another' (I Sam. 18, 7).

אָז נִדְבְּרוּ יִרְאֵי יהוה אִישׁ אֶל־רֵעֵהוּ 'then those that revered JHVH spoke to one another' (Mal. 3, 16).

Both.

The idea of 'both' in apposition to two nouns or pronouns may be expressed simply by joining the two nouns or pronouns modified by the idea, by וְ 'and', by וְ—וְ 'both—and', or similar copulative conjunctions, e. g.,

וְלִמְשֹׁל בַּיּוֹם וּבַלַּיְלָה 'and to govern [both] the day and the night' (Gen. 1, 18; cf. Prov. 22, 2; 29, 13).

עַל־כֵּן יַעֲזָב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ 'therefore shall a man leave [both] his father and his mother' (Gen. 2, 24).

מִגַּעֲרָתְךָ אֱלֹהֵי יַעֲקֹב נִרְדָּם וְרֶכֶב וְסוּס 'at thy rebuke, oh God of Jacob, both chariot and horse are fallen asleep' (Ps. 76, 7).

לְהָבִיא מִבְּנֵי יִשְׂרָאֵל וּמִזֶּרַע הַמְּלוּכָה וּמִן־הַפַּרְתֻּמִּים 'to bring some of the Israelites, both some of royal and some of noble blood' (Dan. 1, 3; cf. Dan. 8, 13).

וּשְׁנֵים עָשָׂר אֲרָיוֹת עֹמְדִים שָׁם עַל־שֵׁשׁ הַמַּעֲלוֹת מִזֶּה וּמִזֶּה 'and twelve lions stood there on the six steps, on both sides [on one and on the other]' (II Ch. 9, 19; cf. 18; [= I Ki. 10, 19; 20]; Ex. 32, 15; Jos. 8, 33; Ezk. 45, 7; 47, 7; 12; 48, 21).[1]

וְגַם־תֶּבֶן גַּם־מִסְפּוֹא יֵשׁ לַחֲמוֹרֵינוּ 'our asses have both straw and fodder' (Jud. 19, 19*bis*; cf. Gen. 24, 25).

וְהָמַתָּה מֵאִישׁ וְעַד־אִשָּׁה 'and thou shalt slay both man and woman' (I Sam. 15, 3 *quater*; cf. Ex. 9, 25; Jer. 6, 13; 9, 9).

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[1] For מִזֶּה וּמִזֶּה cf. p. 140, n. 3.

Occasionally the dual has the idea of 'both' instead of simply 'two',[1] e. g.,

טוֹב מְלֹא כַף נָחַת מִמְּלֹא חָפְנַיִם עָמָל "better is one handful with quiet than both hands full with vexation' (Ecc. 4, 6).

עַל־הָרַע כַּפַּיִם לְהֵיטִיב 'to be earnest in doing evil with both hands' (Mi. 7, 3).

This idea is regularly expressed by the numeral שְׁנַיִם 'two'. When not used attributively, it is always accompanied by the suffixes of the plural, the suffix agreeing in person with the nouns or pronoun referred to. When nouns are referred to, both numeral and suffix are masculine *a*) when both the nouns denote male persons; *b*) when they denote things, even when feminine; *c*) when one of the nouns is a male person: when the two nouns are female persons either both numeral and suffix, or the numeral only may be feminine. שְׁנַיִם + suffix may be employed absolutely, or it may stand in apposition to the nouns or pronoun referred to, which latter often follow שְׁנַיִם, e. g.,

two males—

וַיִּכְרְתוּ שְׁנֵיהֶם בְּרִית 'and the two of them (they both) made a treaty [Abraham and Abimelech]' (Gen. 21, 27; cf. I Sam. 23, 18; I Ki. 5, 26).

וַיַּחַלְמוּ חֲלוֹם שְׁנֵיהֶם 'and they both dreamed a dream' (Gen. 40, 5; cf. Gen. 21, 31; Lev. 20, 13; Jud. 19, 8; I Sam. 2, 34; 14, 11; 20, 11; II Sam. 14, 6; 17, 18; I Ki. 11, 29; II Ki. 2, 6; 7; 8; Esth. 2, 23).

עַד־הָאֱלֹהִים יָבֹא דִּבַר־שְׁנֵיהֶם 'let the cause of both come before God' (Ex. 22, 8; cf. Gen. 9, 23; Prov. 24, 22; 29, 13).

וַיִּקַּח יוֹסֵף אֶת־שְׁנֵיהֶם 'and Joseph took both of them' (Gen. 48, 13; cf. Ex. 22, 10; II Ki. 2, 11; 4, 33; Zech. 6, 13; Prov. 27, 3; Ecc. 4, 3).

two things—

מֵאֶרֶץ אֶחָד יֵצְאוּ שְׁנֵיהֶם 'from one land shall both [*masc.* דְּרָכִים 'roads'] come' (Ezk. 21, 24; cf. Ex. 26, 24; 36, 29; Dt. 23, 19; Ecc. 11, 6).

יהוה עָשָׂה גַּם־שְׁנֵיהֶם 'JHVH made both [*fem.* אֹזֶן 'ear' עַיִן 'eye']' (Prov. 20, 12; cf. 10).

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[1] Ordinarily, however, the numeral שְׁנַיִם must be added to give this meaning (cf. p. 146); e. g., שְׁתֵּי יָדָו 'both his hands' (Lev. 16, 21; cf. I Sam. 5, 4; 'feet' II Sam. 9, 13; 'ears' I Sam. 3, 11; II Ki. 21, 12; 'eyes' Jud. 16, 28). Contrast these cases with simple dual in Jud. 1, 7; 16, 21; II Sam. 4, 4; 9, 3; I Ki. 15, 23; II Ki. 25, 7; Jer. 19, 3; Ezk. 23, 25.

וְכַעַס אֱוִיל כָּבֵד מִשְּׁנֵיהֶם 'but a fool's wrath is heavier than both [*fem.* אֶבֶן 'stone', *masc.* חוֹל 'sand']' (Prov. 27, 3; cf. Num. 7, 13 [= 19 — 25 *passim*]; Is. 1, 31).

male and female—

מוֹת יוּמְתוּ שְׁנֵיהֶם 'they shall both [אִישׁ 'man', אִשָּׁה 'woman'] surely be put to death' (Lev. 20, 11; cf. Gen. 3, 7; Lev. 20, 18; Num. 12, 5; Dt. 22, 24).

two females—

וַתִּהְיֶיןָ גַּם־שְׁתֵּיהֶן לוֹ לְנָשִׁים 'and they both became his wives' (I Sam. 25, 43; cf. Ezk. 23, 13).

וַתֵּלַכְנָה שְׁתֵּיהֶם עַד־בּוֹאָנָה בֵּית לָחֶם 'and they both traveled until they came to Bethlehem' (Ru. 1, 19; cf. 4, 11).

1st and 2nd pers.—

לֹא יֶשׁ־בֵּינֵינוּ מוֹכִיחַ יָשֶׁת יָדוֹ עַל־שְׁנֵינוּ 'there is no reprover between us to lay his hand on us both' (Job 9, 33; cf. Gen. 31, 37).

לָמָּה אֶשְׁכַּל גַּם־שְׁנֵיכֶם יוֹם אֶחָד 'why should I lose both of you in one day' (Gen. 27, 45).

antec. expressed—

מַצְדִּיק רָשָׁע וּמַרְשִׁיעַ צַדִּיק תּוֹעֲבַת יהוה גַּם־שְׁנֵיהֶם 'he that justifies the wicked and he that condemns the righteous are both an abomination to JHVH' (Prov. 17, 15).

וַיִּהְיוּ שְׁנֵיהֶם עֲרוּמִּים הָאָדָם וְאִשְׁתּוֹ 'and the man and his wife were both naked' (Gen. 2, 25; cf. Num. 25, 8; Dt. 22, 22).

אׇזֶן שֹׁמַעַת וְעַיִן רֹאָה יהוה עָשָׂה גַם־שְׁנֵיהֶם 'JHVH made both the hearing ear and the seeing eye' (Prov. 20, 12; cf. 10).

וַיָּמֻתוּ גַּם־שְׁנֵיהֶם מַחְלוֹן וְכִלְיוֹן 'and both Mahlon and Kilion died' (Ru. 1, 5).

וַיֵּצְאוּ שְׁנֵיהֶם הוּא וּשְׁמוּאֵל הַחוּצָה 'and both he and Samuel went out' (I Sam. 9, 26).

אֲשֶׁר נִשְׁבַּעְנוּ שְׁנֵינוּ אֲנַחְנוּ בְּשֵׁם יהוה 'as we have both sworn in the name of JHVH' (I Sam. 20, 42).[1]

When 'both' is used attributively modifying a single noun, it is expressed either by placing שְׁנַיִם + suffix before the noun, as in the appositional construction just described, or by using the simple numeral שְׁנַיִם with the noun: the noun is definite, e. g.,

וּשְׁנֵיהֶם הַמְּלָכִים לְבָבָם לְמֵרַע 'and the heart of both the kings was set upon evil' (Dan. 11, 27).

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[1] For שְׁתֵּים־אֲנַחְנוּ I Ki. 3, 18; cf. p. 136. n.

וְעָמְדוּ שְׁנֵי־הָאֲנָשִׁים "'and both the men shall stand . . .' (Dt. 19, 17).

תֵּעָזֵב" מִפְּנֵי שְׁנֵי־מְלָכֶיהָ "'it shall be forsaken by both her kings' (Is. 7, 16; cf. Ex. 32, 15).

וַתַּהֲרֶיןָ שְׁתֵּי בְנוֹת־לוֹט מֵאֲבִיהֶן 'and both the daughters of Lot were with child by their father' (Gen. 19, 36).

'Both' in connection with a demonstrative pronoun occurs in—

וְתָבֹאנָה לָךְ שְׁתֵּי־אֵלֶּה" בְּיוֹם אֶחָד "'and both these things shall come upon thee . . . in one day' (Is. 47, 9).

שְׁתַּיִם הֵנָּה קָרְאֹתַיִךְ 'those two things are come upon thee' (Is. 51, 19).

For 'both' modified by partitive 'each' cf. p. 151f.

The idea of 'both' may be emphasized by using the adverbs יַחְדָּו, כְּאֶחָד 'together', e. g.,

לֹא־תַחֲרֹשׁ בְּשׁוֹר־וּבַחֲמֹר יַחְדָּו 'thou shalt not plow with both ox and ass together' (Dt. 22, 10; cf. 11).

הוּא וְשָׂרָיו יַחְדָּו 'he and his princes together' (Am. 1, 15).

זְאֵב וְטָלֶה יִרְעוּ כְּאֶחָד 'the wolf and the lamb shall lie down both together' (Is. 65, 25).

וַיֵּלְכוּ שְׁנֵיהֶם יַחְדָּו 'and they went both together' (Gen. 22, 6; 8; cf. Jud. 19, 6; Is. 1, 31).

יַחְדָּו נָפְלוּ שְׁנֵיהֶם 'they have fallen both together' (Jer. 46, 12).

וְאִם שְׁנֵיהֶם כְּאֶחָד טוֹבִים 'or whether they shall both together be good' (Ecc. 11, 6).

Either, Neither.

Ordinarily neither of these expressions is employed absolutely, or in connection with a single noun; but only in an appositional relation similar to that of שְׁנַיִם + suffix on p. 146.

'Either' is expressed simply by connecting the two words between which the choice lies by אוֹ 'or' or by using the correlative prepositions עַד(וְ)—מִן 'from—to' with the two.[1] 'Neither' is expressed by a negative in connection with an expression for 'either', or with the two words connected by וְ 'and', e. g.,

וְאֵיךְ נִגְנֹב מִבֵּית אֲדֹנֶיךָ כֶּסֶף אוֹ זָהָב 'how then could we have stolen (either) silver or gold from thy lord' (Gen. 44, 8).

חַיִּשׁ לָכֶם אָב אוֹ־אָח 'have you (either) a father or a brother' (Gen. 44, 19; cf. Ex. 5, 3; 21, 4; 18; 20; 26—37 *passim*).

[1] The doubtful Hithpael of אחר (Ezk. 21, 21) according to some has the meaning of 'take one or the other, either'.

הִשָּׁמֶר לְךָ פֶּן תְּדַבֵּר עִם יַעֲקֹב מִטּוֹב עַד־רָע 'take heed lest you say to Jacob anything either good or bad' (Gen. 31, 24; 29; cf. 14, 23; Ex. 11, 7).

לֹא נוּכַל דַּבֵּר אֵלֶיךָ רַע אוֹ־טוֹב 'we can say to you neither bad nor good' (Gen. 24, 50; cf. Num. 22, 18; 24, 13; I Sam. 22, 15).

אֵין לוֹ מִמֶּנּוּ בֵּן אוֹ בַת 'he had neither son nor daughter' (Jud. 11, 34).

כִּי גַם־חַרְבִּי וְגַם כֵּלַי לֹא לָקַחְתִּי בְיָדִי 'for neither my sword nor my weapons have I taken with me' (I Sam. 21, 9; cf. I Ki. 22, 31; Is. 17, 8).

Absolute 'either' is expressed by 'both' in—

וְכַעַס אֱוִיל כָּבֵד מִשְּׁנֵיהֶם 'but a fool's wrath is heavier than both [either]' (Prov. 27, 3; cf. Ecc. 4, 3: cf. p. 146).

Each, Every.

These two closely related ideas are usually distinguished in Hebrew, tho not infrequently a construction that ordinarily has the meaning of 'each' assumes that of 'every'.

'Each' used absolutely is expressed by אִישׁ (אָדָם) 'man', אֶחָד 'one', or a combination of the two אִישׁ אֶחָד 'one man', or by the corresponding feminines. These have the concord of a singular, e. g.,

וַיַּעֲמֹס אִישׁ עַל־חֲמוֹרוֹ 'and each one loaded his ass' (Gen. 44, 13; cf. Ps. 39, 7).

אִישׁ הַיָּשָׁר בְּעֵינָיו יַעֲשֶׂה 'each one did what was right in his own eyes' (Jud. 17, 6; cf. 21, 25; II Ki. 14, 6; Ezk. 22, 11 *ter*).

וְשָׁאֲלָה אִשָּׁה מִשְּׁכֶנְתָּהּ וְגוֹ' כְּלֵי כֶסֶף 'and each (every) woman shall ask from her neighbor jewels of silver . . . ' (Ex. 3, 22; cf. Am. 4, 3).

אִישׁ רֹאשׁ לְבֵית־אֲבֹתָיו הוּא 'each was the head of his family' (Num. 1, 4).

כִּי אַתָּה תְּשַׁלֵּם לְאִישׁ כְּמַעֲשֵׂהוּ 'for thou rewardest every one according to his work' (Ps. 62, 13; cf. II Sam. 6, 19; Jer. 17, 10; 23, 36; 32, 19; Ezk. 1, 23; Zech. 10, 1; I Ch. 16, 3).

אִישׁ לְאָהָלָיו יִשְׂרָאֵל 'every one to his tents, oh Israel' (II Sam. 20, 1; cf. Dt. 16, 17; I Ki. 22, 36*bis*).

וְהֵשִׁיב לְאָדָם כְּפָעֳלוֹ 'and he rewards every one according to his work' (Prov. 24, 12).

לְאִישׁ שְׁתַּיִם חֻבָּרוֹת אִישׁ 'each had two, each bound together' (Ezk. 1, 11).[1]

[1] It is of course possible that אל־רעהו (cf. p. 137) has fallen out after

אֶחָד כְּתֹאַר בְּנֵי־הַמֶּלֶךְ 'each in appearance like the king's sons' (Jud. 8, 18).

וְשׁוֹר לְאֶחָד 'and an ox for each one' (Num. 7, 3; cf. I Ki. 4, 7; Ezk. 1, 6; 10, 14).

חֲמִשִּׁים שְׁקָלִים כֶּסֶף לְאִישׁ אֶחָד 'fifty shekels of silver to each one' (II Ki. 15, 20; cf. Ezk. 9, 2).

The idea of 'each' used partitively is expressed by placing אֶחָד, אִישׁ אֶחָד or אִישׁ (אִשָּׁה) 'each' in apposition to the plural pronoun (including pronouns expressed by verbal forms) or noun (including collectives even when they have the concord of a singular) in which it is contained. The phrase containing אִישׁ usually stands after, but may precede the pronoun or noun, e. g.,

וַיִּפְתְּחוּ אִישׁ אַמְתַּחְתּוֹ 'and each of them opened his sack' (Gen. 44, 11*bis*; cf. Ex. 7, 12; 12, 3; 16, 21; 30, 12; 33, 8; Num. 16, 18; Jud. 21, 24*bis*; I Sam. 4, 10; 25, 13; II Sam. 13, 29; I Ki. 8, 38; 22, 17; II Ki. 14, 12; Is. 31, 7; Jer. 26, 3; 36, 3; Jon. 1, 5; Mi. 4, 4).

שִׂימוּ אִישׁ חַרְבּוֹ עַל־יְרֵכוֹ 'let each of you put his sword at his side' (Ex. 32, 27; cf. 16, 16; Lev. 25, 10*bis*; Num. 16, 17*ter*; Dt. 3, 20; 12, 8; Jos. 4, 5; Jud. 8, 24; 21, 21; I Sam. 8, 22; 14, 34; 25, 13; I Ki. 12, 24; II Ki. 18, 31*ter*; Jer. 25, 5; 35, 15; II Ch. 11, 4).

אִישׁ כְּפִתְרוֹן חֲלֹמוֹ חָלָמְנוּ 'each of us dreamed according to the interpretation of his dream' (Gen. 41, 11).

וְאַתֶּם רָצִים אִישׁ לְבֵיתוֹ 'and every one of you runs to his own house' (Hag. 1, 9; cf. I Ki. 10, 25; II Ch. 9, 24).

אִישׁ לַאֲשֶׁר בְּאָהֳלוֹ תִּקָּחוּ 'let each of you take according to what is in his tent' (Ex. 16, 16; cf. Lev. 19, 3; Ezk. 20, 7: *3rd pers.* Ex. 16, 18; Dt. 24, 16; Is. 9, 19; Ezk. 20, 8; 22, 6; Jo. 2, 7; Mi. 7, 2; II Ch. 25, 4).

וְחָנוּ בְּנֵי יִשְׂרָאֵל אִישׁ עַל־מַחֲנֵהוּ 'and each of the Israelites camped in his own camp . . .' (Num. 1, 52*bis*; cf. 32, 18; Jud. 2, 6; 21, 24: הָעָם Jos. 6, 5; Jud. 7, 7; I Sam. 14, 34; עַמּוֹ Ezk. 46, 18; מִצְרִים Gen. 47, 20; cf. also I Sam. 25, 10; Jer. 37, 10; Ezk. 8, 12).

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the second אישׁ (cf. Bertholet, *Das Buch Hesekiel*, Freiburg i. B., 1897 [= Kurz. Handc. zum AT., 12] p. 6), but such a supposition is not necessary; the singular אִישׁ stands in apposition to the plural חברות as in constructions on p. 149.

הָסֵר הַמְּלָכִים אִישׁ מִמְּקוֹמוֹ 'remove each of the kings from his place' (I Ki. 20, 24).

וַיְשַׁלַּח " אֶת־הָעָם אִישׁ לְנַחֲלָתוֹ 'and he sent every one of the people to their inheritance' (Jos. 24, 28).

וַיִּשְׂרָאֵל נָס אִישׁ לְאָהֳלוֹ 'and every one of the Israelites fled to his tent' (II Sam. 19, 9; cf. I Ki. 5, 5).

וּמְצֵאן מְנוּחָה אִשָּׁה בֵּית אִישָׁהּ 'and may each of you find rest in the house of her husband' (Ru. 1, 9; cf. 8).

אִישׁ אֶחָד לְבֵית אֲבִיו הָיוּ 'each one of them was in his family' (Num. 1, 44).

כָּמוֹךָ כְּמוֹהֶם אֶחָד כְּתֹאַר בְּנֵי־הַמֶּלֶךְ 'they were as thou art, each like princes in appearance' (Jud. 8, 18).

וַהֲשִׁיבוֹתִים אִישׁ לְנַחֲלָתוֹ וְאִישׁ לְאַרְצוֹ 'and I will bring each of them back to his inheritance and to his land' (Jer. 12, 15).

The genitive of 'each' may be expressed by a construct chain, but it is usually rendered by placing the governing noun with retrospective suffix after אִישׁ. This position of אִישׁ is due to analogy with the more numerous constructions where it naturally stands at the beginning of the appositive phrase (cf. above), e. g.,

ומיהוה מִשְׁפַּט־אִישׁ 'and from JHVH is the judgment of every one' (Prov. 29, 26; cf. Ps. 64, 7; Job 34, 11; with רעהו cf. *below* Jud. 7, 22; I Sam. 14, 21).

וּלְהָשִׁיב כַּסְפֵּיהֶם אִישׁ אֶל־שַׂקּוֹ 'and to restore their money to the sack of each' (Gen. 42, 25; cf. 35; Jud. 21, 22).

אִישׁ אֶת־שְׁמוֹ תִּכְתֹּב עַל־מַטֵּהוּ 'the name of each thou shalt write on his rod' (Num. 17, 17; cf. I Sam. 30, 22).

וַיִּפְתָּר־לָנוּ אֶת־חֲלֹמוֹתֵינוּ אִישׁ כַּחֲלֹמוֹ פָּתָר 'and he interpreted our dreams for us, according to the dream of each he interpreted' (Gen. 41, 12; Ex. 12, 4; Num. 7, 5).

וַיִּתֵּן אִישׁ בִּתְרוֹ לִקְרַאת רֵעֵהוּ 'and he put one piece of each opposite the other' (Gen. 15, 10).

וְאִישׁ מִקְטַרְתּוֹ בְּיָדוֹ 'and every man's censer was in his hand' (Ezk. 8, 11; cf. 9, 1; 2; Zech. 8, 4).

וְאִישׁ אֶת־קָדָשָׁיו לוֹ יִהְיוּ אִישׁ אֲשֶׁר יִתֵּן לַכֹּהֵן לוֹ יִהְיֶה 'the hallowed things of every one are his; what each one gives to the priest is his' (Num. 5, 10).[1]

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[1] For the את before קדשיו cf. Gesenius-Kautzsch, § 117 *m*, also p. 122, n. In the second part of the verse this same peculiar genitive construction is preserved, tho instead of a noun + restrospective suffix, we have relative clause with retrospective subject.

The word אִישׁ in the correlative expressions meaning 'the one—the other', often has the added meaning of 'each', 'every' (cf. p. 137ff.),[1] e. g.,

וַיִּשְׁאֲלוּ אִישׁ לְרֵעֵהוּ לְשָׁלוֹם 'and they asked each after the health of the other' (Ex. 18, 7; cf. Jer. 34, 15; Zech. 3, 10; 8, 16).

וַיִּשְׁקוּ אִישׁ אֶת־רֵעֵהוּ 'and they kissed each other' (I Sam. 20, 41).

אִישׁ אֶל־אֵשֶׁת רֵעֵהוּ יְצַהֵלוּ 'every one neighs after another's wife' (Jer. 5, 8; cf. Ezk. 22, 11).

וַיָּשֶׂם יהוה אֶת־חֶרֶב אִישׁ בְּרֵעֵהוּ 'and JHVH turned the sword of every man against his comrade' (Jud. 7, 22; cf. I Sam. 14, 21).

The correlatives אִישׁ and אָחִיו, doubtless as a result of their occurrence in immediate juxtaposition, have formed the stereotyped expression אִישׁ אָחִיו 'one another, each other'[2] (cf. above p. 140), e. g.,

וּמִיַּד הָאָדָם מִיַּד אִישׁ אָחִיו אֶדְרֹשׁ אֶת־נֶפֶשׁ הָאָדָם 'at the hand of man, at the hand of each one's brother I will require the life of man' (Gen. 9, 5).

וְרָעַת אִישׁ אָחִיו אַל־תַּחְשְׁבוּ בִּלְבַבְכֶם 'and the harm of one another devise not in your hearts' (Zech. 7, 10; contr. 8, 17).

אִישׁ 'each' may be combined with 'self' expressed by pronominal suffix or נֶפֶשׁ, e. g.,

אַנְשֵׁי הַצָּבָא בָּזְזוּ אִישׁ לוֹ 'the men of the army plundered, each for himself' (Num. 31, 53).

וּמַלְּטוּ אִישׁ אֶת־נַפְשׁוֹ מֵחֲרוֹן אַף־יהוה 'and let every man save himself from the burning wrath of JHVH' (Jer. 51, 45; cf. Ezk. 32, 10).

The ideas of 'both' and 'each' may be combined by placing אִישׁ 'each' in apposition to an expression containing the idea of 'both', e. g.,

וַיַּחַלְמוּ חֲלוֹם שְׁנֵיהֶם אִישׁ חֲלֹמוֹ בְּלַיְלָה אֶחָד 'and they both dreamt a dream, each in one night' (Gen. 40, 5).

וְאַתָּה וְאַהֲרֹן אִישׁ מַחְתָּתוֹ 'and thou and Aaron, each his censer' (Num. 16, 17).

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[1] The use of the singular here in apposition to a plural is to be compared with the constructions on p. 157f.

[2] Cf. K. Budde, *Die biblische Urgeschichte*, Giessen, 1883, p. 283ff. An example which stands midway between the ordinary use of איש and this crystallized expression is,

וְאִישׁ אָחִיו לֹא יִדְחָקוּן 'nor shall one oppress another' (Jo. 2, 8).

Here איש אחיו may be taken either as איש את־אחיו or את־איש אחיו.

וַיִּקְחוּ שִׁמְעוֹן וְלֵוִי " אִישׁ חַרְבּוֹ 'and Simeon and Levi took each one his sword' (Gen. 34, 25; cf. I Ki. 22, 10).

אֶחָד 'each' is employed not only in an absolute sense, but also occasionally as an attribute to either a definite or indefinite noun[1] (cf. אִישׁ אֶחָד), e. g.,

וַיְהִי לֶחֶם שְׁלֹמֹה לְיוֹם אֶחָד" 'and Solomon's food for each [one] day was . . .' (I Ki. 5, 2; Neh. 5, 18).

אַרְבָּעִים בַּת יָכִיל הַכִּיּוֹר הָאֶחָד 'every laver contained forty baths' (I Ki. 7, 38*ter*; cf. Ex. 26, 2*bis*; 8*bis*; 16; 28, 17; 36, 9*bis*; 15*bis*; 21; 22; Lev. 24, 5; Num. 7, 85*bis*; 15, 5; 11*bis*; 28, 12*bis*; 13; 28*bis*; 29, 4; 10; 14*bis*; I Ki. 7, 27; 30; 32; 34; 42; 10, 16; 17; Jer. 52, 21; I Ch. 27, 1; II Ch. 4, 13; 9, 15; 16).

אִישׁ (?), אֶחָד and אִישׁ אֶחָד may also be used partitively, governing a prepositional phrase,[2] e. g.,

וְאַרְבָּעָה פָנִים לְאַחַת וְאַרְבַּע כְּנָפַיִם לְאַחַת לָהֶם 'and each of them had four faces and four wings' (Ezk. 1, 6).

וְאִישׁ אֶחָד בְּתוֹכָם לָבוּשׁ בַּדִּים 'and each one of [among] them was clothed in linen' (Ezk. 9, 2).

וְיִקְחוּ לָהֶם אִישׁ שֶׂה 'and each of them shall take a sheep' (Ex. 12, 3; cf. Jud. 21, 21; Zech. 10, 1; I Ch. 16, 3).[3]

'Each' used attributively may be expressed by repetition of the modified noun, often with one or more adjuncts. This construction has the idea of 'every' as frequently as that of 'each'. The two words may stand without connective, or be joined by וְ 'and' or in time expressions in late passages by בְּ 'in'. These phrases may stand in the same grammatical relations as the single word, or they may stand in apposition to a plural antecedent, or as an absolute adverbial expression. When they stand as subject they seem to require a plural verb, e. g.,

וַיְהִי כְּדַבְּרָהּ אֵלֵיהוֹסֵף יוֹם יוֹם וְלֹא" 'and it came to pass as she spoke to him each (every) day and he did not . . .' (Gen. 39, 10; cf. Dt. 14, 22).

וַיִּהְיוּ עֹשִׂים גּוֹי גּוֹי אֱלֹהָיו 'and every nation was making its own gods' (II Ki. 17, 29*bis*).

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[1] The noun is usually definite, cf. article in sense of 'every' p. 154f.

[2] For ל cf. p. 177; בתוך is equivalent to ב; מן does not seem to occur, but was doubtless also employed (cf. p. 176f.).

[3] Tho ל is dative, these examples show the possibility of a partitive construction with אישׁ: cf. also n. 2.

וַיִּתֵּן בְּיַד עֲבָדָיו עֵדֶר עֵדֶר לְבַדּוֹ 'and he delivered them to his servants, each flock by itself' (Gen. 32, 17).

וַיִּלְקְטוּ אֹתוֹ בַּבֹּקֶר בַּבֹּקֶר 'and they gathered it every morning' (Ex. 16, 21).

זֶה זִכְרִי לְדֹר דֹּר 'this is a memorial of me for every [all] generation' (Ex. 3, 15; cf. 17, 16).

וְסָפְדָה הָאָרֶץ מִשְׁפָּחוֹת מִשְׁפָּחוֹת לְבָד 'and the land shall mourn every family apart' (Zech. 12, 12).[1]

בְּיוֹם הַשַּׁבָּת בְּיוֹם הַשַּׁבָּת יַעַרְכֶנּוּ לִפְנֵי יהוה 'every Sabbath he shall set it in order before JHVH' (Lev. 24, 8).

וַיְהִי בְּאָמְרָם אֵלָיו יוֹם וָיוֹם וְלֹא 'and it came to pass as they spoke to him each (every) day, and he did not . . . ' (Esth. 3, 4; contrast Gen. 39, 10).

מְדִינָה וּמְדִינָה כִּכְתָבָהּ 'each province according to its writing' (Esth. 8, 9; cf. 1, 22).

וְעִמָּהֶם זִקְנֵי עִיר וָעִיר 'and with them the elders of every city' (Ezr. 10, 14; cf. Esth. 1, 8; I Ch. 28, 14*bis*; 15*bis*).

וַיַּפִּילוּ גוֹרָלוֹת" לְשַׁעַר וָשָׁעַר 'and they cast lots . . . for each (every) gate' (I Ch. 26, 13; cf. I Ch. 28, 16).

תֹּאכְלֶנָּה שָׁנָה בְּשָׁנָה 'thou shalt eat it every year' (Dt. 15, 20; cf. I Sam. 1, 7; I Ch. 12, 22: *after* מִדֵּי 'as often as' I Sam. 7, 16; Zech. 14, 16; II Ch. 24, 5).[2]

דְּבַר יוֹם בְּיוֹמוֹ 'the allowance of every day [daily portion]' (Ex. 5, 19; Jer. 52, 34; Neh. 11, 23; 12, 47: *no suffix* II Ch. 8, 13).

Occasionally the idea of 'each' in connection with a noun depending on another is expressed by the repetition of the governing noun, e. g.,

וְקַח מֵאִתָּם מַטֶּה מַטֶּה לְבֵית אָב 'and take from them a rod for each family' (Num. 17, 17).

וְעַשָּׂרָה נְשִׂאִים עִמּוֹ נָשִׂיא אֶחָד נָשִׂיא אֶחָד לְבֵית אָב 'and with him ten princes, one prince for each family' (Jos. 22, 14; cf. Num. 1, 4; 13, 2; 34, 18; Is. 6, 2).

Sometimes both the governing and the dependent noun are repeated; in this case the dependent noun usually has the article, e. g.,

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[1] The use of the plural perhaps gives the added force of 'various', viz., 'each of the various families apart'.

[2] In Is. 66, 23 where מִדֵּי is said to mean 'every' (cf. Gesenius-Buhl, p. 159) the distributive meaning is probably due to the repetition. The second noun in this example has a suffix, viz., מִדֵּי חָדְשׁוֹ בְּחָדְשׁוֹ 'as often as every newmoon' (*bis*).

וַיִּתְּנוּ אֵלָיו כָּל־נְשִׂיאֵיהֶם מַטֶּה לְנָשִׂיא אֶחָד מַטֶּה לְנָשִׂיא אֶחָד 'and all their princes gave him a rod for each one' (Num. 17, 21).[1]

אַרְבָּעִים יוֹם יוֹם לַשָּׁנָה יוֹם לַשָּׁנָה 'forty days, a day for every year' (Num. 14, 34; cf. Ezk. 4, 6).

אֶלֶף לַמַּטֶּה אֶלֶף לַמַּטֶּה" תִּשְׁלְחוּ לַצָּבָא 'a thousand out of every tribe ... shall you send to the army' (Num. 31, 4).

נָשִׂיא אֶחָד לַיּוֹם נָשִׂיא אֶחָד לַיּוֹם יַקְרִיבוּ אֶת־קָרְבָּנָם 'and they shall bring their offering, one prince on each day' (Num. 7, 11).

A special form of repetition is that which consists of a masculine and feminine noun from the same stem usually connected by וְ.[2] This has ordinarily the added meaning of 'sort, kind',[3] viz., 'all sorts of—', e. g.,

כִּי הִנֵּה " יהוה " מֵסִיר " מַשְׁעֵן וּמַשְׁעֶנָה 'for behold ... JHVH ... will take away ... every support [every sort of support]' (Is. 3, 1).

עָשִׂיתִי לִי שָׁרִים וְשָׁרוֹת 'I procured for myself all sorts of singers' (Ecc. 2, 8; cf. II Sam. 19, 36).

גְּאָה וְגָאוֹן " שָׂנֵאתִי 'every sort of pride ... I hate' (Prov. 8, 13).

Occasionally the plural of a noun is used in the sense of 'each', 'every', apparently as a substitute for repetition, e. g.,

וַתִּפְקְדֶנּוּ לְבְקָרִים לְרָגָעִים תִּבְחָנֶנּוּ 'and that thou shouldst visit him every morning and try him every moment' (Job 7, 18; cf. Ezk. 32, 10).[4]

Attributive 'each' is also sometimes expressed simply by the article, usually in connection with a noun depending on a numeral or measure, or a noun subject with such a word in its predicate, e. g.,

שָׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל־זְכוּרְךָ" 'three times every year all thy males shall appear ...' (Ex. 23, 17; cf. 14; 21, 37*bis*; 30, 10*bis*; 34, 23; 24; Lev. 16, 34; Num. 17, 18; Dt. 16, 16; Jos. 18, 4; Jud. 11, 40; I Ki. 9, 25; Ps. 119, 164; II Ch. 8, 13).

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[1] For combination of 'each' and 'all' cf. p. 161.

[2] Similar combinations of masculine and feminine forms, implying tho not explicitly expressing the idea of 'every, all' are found in Is. 11, 12; 43, 6; 49, 22; 49, 23; 60, 4; Jer. 48, 19; Ezk. 21, 31; Zech. 9, 17; *two suffixes* Is. 38. 16; *two verbs* Nah. 3, 159.

[3] 'Every sort' is also expressed by כֹּל, cf. p. 159.

[4] These cases are cited by Gesenius-Kautzsch (§§ 123*c*, 134*q*) as instances of distributive לְ. So also לְמֵאוֹת לְאַלְפִים I Sam. 29, 2; II Sam. 18, 4 (cf. p. 141, n.): cf. also S. Herner, *Syntax der Zahlwörter im alten Testament*, (dissertation) Lund 1893, p. 125. As already recognized by König, *Syntax*, p. 336f. there is no distributive לְ.

וַיַּחְבִּיאֵם חֲמִשִּׁים אִישׁ בַּמְּעָרָה 'and he hid them fifty men in each cave' (I Ki. 18, 4).

וְאֶקַּח מִכֶּם שְׁנֵים עָשָׂר אֲנָשִׁים אִישׁ אֶחָד לַשָּׁבֶט 'and I took from you twelve men, one from each tribe' (Dt. 1, 23).

וַיִּשְׁלָחֵם עֲשָׂרֹת אֲלָפִים בַּחֹדֶשׁ 'and he sent them ... ten thousand each month' (I Ki. 5, 28).

וְשַׂמְתָּ אוֹתָם שְׁתַּיִם מַעֲרֻכוֹת שֵׁשׁ הַמַּעֲרֶכֶת 'and thou shalt set them in two rows, each row six' (Lev. 24, 6).

מַעֲשַׂר הַבַּת מִן־הַכֹּר 'the tenth of a bath out of every kor' (Ezk. 45, 14; cf. Jud. 17, 10; Ezk. 4, 10; 45, 24*ter*; 46, 5*bis*; 7*ter*; 11*ter*; Neh. 10, 33).

בֶּקַע לַגֻּלְגֹּלֶת 'a beka [= 1/2 shekel] to every head' (Ex. 38, 26; cf. 12, 3; 16, 16).

עֶשְׂרִים גֵּרָה הַשֶּׁקֶל 'every shekel is ten gerahs [= a shekel equals ten gerahs]' (Ex. 30, 13; Num. 3, 47).

וַיַּעַל פָּר וָאַיִל בַּמִּזְבֵּחַ 'and he offered a bullock and a ram on every altar' (Num. 23, 14).

וְהָבִיאוּ לַבֹּקֶר זִבְחֵיכֶם 'and bring your sacrifices every morning' (Am. 4, 4).[1]

Occasionally the article is omitted in these constructions the idea of 'each', 'every' being understood from the context, e. g.,

רַחַם רָחֲמָתַיִם לְרֹאשׁ גֶּבֶר 'a wench or two to a [every] man' (Jud. 5, 30).

וְלָקַחְתִּי אֶתְכֶם אֶחָד מֵעִיר וּשְׁנַיִם מִמִּשְׁפָּחָה 'and I take you, one from a [every] city and two from a [every] clan' (Jer. 3, 14).

The idea of 'every' modifying a numeral, cardinal or ordinal, is expressed by the article as in the construction just discussed, e. g.,

וְלָקַחְנוּ עֲשָׂרָה אֲנָשִׁים לַמֵּאָה 'and we will take ten men of every hundred' (Jud. 20, 10; cf. Num. 31, 30; 47; Neh. 11, 1).

עֲגָלָה עַל־שְׁנֵי הַנְּשִׂאִים וְשׁוֹר לְאֶחָד 'a wagon for every two princes and an ox for each one' (Num. 7, 3).

אֶחָד נֶפֶשׁ מֵחָמֵשׁ הַמֵּאוֹת 'one head [life] of every five hundred' (Num. 31, 28; Ezk. 45, 15).

וַיָּשֶׂם לַפִּיד אֶחָד בֵּין שְׁנֵי הַזְּנָבוֹת בַּתָּוֶךְ 'and he placed a torch in the midst between every two tails' (Jud. 15, 4).

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[1] The meaning 'every' here is possible, but by no means certain, the article may be nothing but the ordinary article, cf. K. Marti, *Dodekapropheton*, Tübingen. 1904 [= Kurz. Handc. zum AT., 13], p. 181.

וְנִטֹּשׁ אֶת־הַשָּׁנָה הַשְּׁבִיעִית 'and that we would set aside every seventh year' (Neh. 10, 32; cf. Lev. 27, 32[?]).

The article, however, may be omitted with the higher numerals just as it is with אֶחָד 'each one', e. g.,

אַחַת לְשָׁלֹשׁ שָׁנִים תָּבוֹא "'once in [every] seven years there came . . .' (I Ki. 10, 22; II Ch. 9, 21).

מִקֵּץ שֶׁבַע־שָׁנִים תַּעֲשֶׂה שְׁמִטָּה 'at the end of [every] seven years thou shalt institute a release' (Dt. 15, 1; cf. 14, 28; 31, 10).

The same idea is expressed by בֵּין 'between' in—

וּבֵין עֲשֶׂרֶת יָמִים בְּכָל־יַיִן 'and every ten days some of all [kinds of] wine' (Neh. 5, 18).[1]

The article is not infrequently employed in connection with other constructions for 'each', 'every'. For its combination with repetition see next paragraph; instances of its use with other constructions are, e. g.,

ויהוה יָשִׁיב לָאִישׁ אֶת־צִדְקָתוֹ "'and JHVH reward every one [according to] his righteousness . . .' (I Sam. 26, 23; cf. I Ki. 8, 39; Prov. 24, 29; II Ch. 6, 30).

שְׁנֵי הָעֹמֶר לָאֶחָד 'two homers for each' (Ex. 16, 22; cf. Num. 15, 12).

כִּיּוֹר אֶחָד עַל־הַמְּכוֹנָה הָאַחַת 'one basin upon each base' (I Ki. 7, 38*ter*; cf. p. 152).

וָאֱהִי נָגוּעַ כָּל־הַיּוֹם וְתוֹכַחְתִּי לַבְּקָרִים 'for all day long I have been plagued and my chastisement was every morning' (Ps. 73, 14; cf. Zech. 4, 2[?][2]).

Sometimes 'each' is rendered by one of the constructions expressing the idea of 'each' (cf. p. 148 ff.) in connection with repetition, e. g.,

פָּקַד אוֹתָם " אִישׁ אִישׁ עַל־עֲבֹדָתוֹ 'and they were numbered each according to his work' (Num. 4, 49; cf. Ex. 36, 4).

אִישׁ וְאִישׁ יֻלַּד בָּהּ 'every man was born in her' (Ps. 87, 5; cf. Esth. 1, 8).

וְאִתְּכֶם יִהְיוּ אִישׁ אִישׁ לַמַּטֶּה 'and with you there shall be a man of every tribe' (Num. 1, 4).

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[1] For ב cf. p. 175 f. With בין cf. use of Syriac ܒܝܢ 'between' in distributive expressions (Nöldeke, *Syr. Gramm.*[2] p. 178, § 240).

[2] In Zech. 4, 2 the meaning of the text as it stands is certainly 'seven pipes to every lamp', לַנֵּרוֹת in this case is to be considered like לַבְּקָרִים Ps. 73, 14. If, however, one שבעה is omitted (cf. K. Marti, *Dodekapropheton* p. 413) this example does not belong here.

שְׂרָפִים" שֵׁשׁ כְּנָפַיִם שֵׁשׁ כְּנָפַיִם לְאֶחָד 'Seraphim ... with six wings to each' (Is. 6, 2).

אִישׁ־אֶחָד אִישׁ־אֶחָד 'one man from every tribe' Jos. 4, 2; 4).

אִישׁ אֶחָד אִישׁ אֶחָד לְמַטֵּה אֲבֹתָיו תִּשְׁלָחוּ 'one man of every tribe of their fathers thou shalt send' (Num. 13, 2).

שְׁנֵי עָשָׂר אִישׁ" אִישׁ אֶחָד אִישׁ אֶחָד לַשָּׁבֶט 'twelve men, one for every tribe' (Josh. 3, 12; cf. Ex. 36, 30; Num. 28, 21; 29; contr. 29, 4).

וְלָקַחְתָּ חֲמֵשֶׁת חֲמֵשֶׁת שְׁקָלִים לַגֻּלְגֹּלֶת 'thou shalt take five shekels for each one [head]' (Num. 3, 47; cf. I Ki. 18, 13; Ezk. 10, 21; Zech. 4, 2[1]).[2]

עֲשָׂרָה עֲשָׂרָה הַכַּף בְּשֶׁקֶל 'each spoon ten shekels in weight' (Num. 7, 86).

שְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד וּשְׁנֵי אֲדָנִים תַּחַת הַקֶּרֶשׁ הָאֶחָד 'two supports under each board' (Ex. 26, 21; cf. 19; 25).

אֶלֶף לַמַּטֶּה אֶלֶף לַמַּטֶּה" תִּשְׁלְחוּ לַצָּבָא 'a thousand of every tribe ye shall send to war' (Num. 31, 4).

The idea of 'each', 'every' is sometimes expressed, chiefly in poetry, by using a singular (as predicate, pronominal suffix, &c.) to refer to a plural noun, the singular referring to each individual included in the plural. The meaning is very similar to 'any' and sometimes the construction passes completely over to this character, e. g.,

אֹרְרֶיךָ אָרוּר וּמְבָרֲכֶיךָ בָּרוּךְ 'every one of those that curse thee shall be cursed, and every one that blesses thee shall be blessed' (Gen. 27, 29; cf. Num. 24, 9; Is. 3, 12; Prov. 3, 18).

מְחַלְלֶיהָ מוֹת יוּמָת 'every one that defiles it shall surely be put to death' (Ex. 31, 14; cf. Lev. 19, 8; Prov. 18, 21; 27, 16; 28, 16 *Kt.*).

זֶבַח רְשָׁעִים תּוֹעֵבָה אַף כִּי־בְזִמָּה יְבִיאֶנּוּ 'the sacrifice of the wicked is an abomination, how much the more when every one of them brings it in wickedness' (Prov. 21, 27; cf. Is. 57, 2; Zech. 14, 12).

וְצַדִּיקִים כְּכֶפִיר יִבְטָח 'and the righteous are every one as bold as a lion' (Prov. 28, 1; cf. 3, 35).

מֵאֲנָה לְהִנָּחֵם עַל־בָּנֶיהָ כִּי אֵינֶנּוּ 'refusing to be comforted for her children, for every one is dead' (Jer. 31, 15).

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[1] See p. 156, n. 2.

[2] Apparently only the numeral is repeated when noun + numeral is taken distributively.

וְאֶל־עֲוֹנָם יִשְׂאוּ נַפְשָׁם 'and upon their iniquity they set every one his heart' (Hos. 4, 8; cf. Is. 2, 7*bis*; 8; 35, 7; 57, 2; Zech. 14, 12*bis*; Ps. 5, 10; 62, 5; Job 38, 32).

כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וּנְתָנוֹ יהוה בְּיָדֶךָ 'for thou shalt go out to fight with thy enemies, and JHVH will give every one of them into thy hands' (Dt. 21, 10; cf. 28, 48; Am. 6, 10; Ecc. 10, 15).

אֲשֶׁר עָשׂוּ־לוֹ 'which they made every one for himself' (Is. 2, 20; cf. 5, 26; 8, 20; 30, 22; Job 24, 5; ממנו Is. 5, 23).

וַיִּזָּעֲקוּ הָעֶקְרוֹנִים לֵאמֹר הֵסַבּוּ אֵלַי אֶת־אֲרוֹן׳ לַהֲמִיתֵנִי וְאֶת־עַמִּי 'and the Ekronites cried out they have brought the ark to every one of us to kill us and our people' (I Sam. 5, 10).[1]

'Every' used absolutely, English 'every one' is usually expressed by the word for 'all' in the forms כֹּל, הַכֹּל or כֻּלּוֹ; כֹּל and הַכֹּל ordinarily take the construction of a singular, but may take that of a plural,[2] e. g.,

יָדוֹ בַכֹּל וְיַד כֹּל בּוֹ 'his hand shall be against every one, and the hand of every one against him' (Gen. 16, 12).

כֹּל הַבַּאיש עַל־עַם לֹא יוֹעִילוּ 'and every one will be ashamed of a worthless people' (Is. 30, 5).

וְתַמּוּ כל בְּאֶרֶץ מִצְרַיִם 'they shall every one [all] come to an end in the land of Egypt' (Jer. 44, 12; Prov. 19, 6[3]).

טוֹב יהוה לַכֹּל 'JHVH is good to every one [all]' (Ps. 145, 9; cf. Ecc. 5, 8; 9, 3; 10, 3; Ezr. 8, 34).

כֻּלּוֹ אֹהֵב שֹׁחַד וְרֹדֵף שַׁלְמֹנִים 'every one is a lover of gifts and a chaser of rewards' (Is. 1, 23; cf. Ex. 14, 7; Is. 9, 16; 15, 3; 16, 7; Jer. 6, 13; 8, 6; 10*bis*; 15, 10; 20, 7; Ps. 29, 9; 53, 4).[4]

'Every' used attributively is expressed by כֹּל in construct before the modified noun, which is singular and indefinite.

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[1] The singular suffix of אלי, however, may refer to the collective idea עקרון implied in העקרונים, the meaning being then 'and Ekron cried they have brought the ark to me to kill me and my people'.

[2] Cf. use of כל and הכל for 'all' p. 203f.

[3] Read for כָּל־הָרֵעַ, כָּל הָרֵעַ 'every one is the friend of'.

[4] כֻּלּוֹ may be explained as a collective (= כֻּלָּם) with the concord of a singular or as plural כל + singular suffix (cf. p. 157). It is not impossible to suppose that we have here an appositional suffix (viz. כל 'every one' + ו 'he') such as has developed in Ethiopic and Amharic into a sort of definite article (cf. Dillmann-Bezold, *Äthiop. Gramm.*[2], Leipzig, 1899, §§ 156, 172*b*; F. Praetorius, *Die amharische Sprache*, Halle, 1879, p. 199ff.) but this is unlikely.

The noun may take other modifiers like any indefinite noun preceded by a construct, e. g.,

כָּל־בַּיִת 'every house' (Is. 24, 10).

כָּל־עַם 'every people' (Esth. 3, 8).

כָּל־אִשָּׁה 'every woman' (Num. 31, 17).

כָּל־אִישׁ מְשֻׁגָּע 'every mad man' (Jer. 29, 26; cf. Prov. 2, 9).

כָּל־עִיר מִבְצָר 'every fortified city' (II Ki. 3, 19).

כָּל־לֵבָב אֱנוֹשׁ 'every human heart' (Is. 13, 7).

כָּל both absolute and attributive has sometimes the force of 'every sort of', e. g.,

שְׁנַיִם מִכֹּל תָּבִיא אֶל־הַתֵּבָה 'two of every sort thou shalt bring into the ark' (Gen. 6, 19; cf. 20).[1]

מְבִיאִים דָּאג וְכָל־מֶכֶר 'bringing fish and all sorts of ware' (Neh. 13, 16; cf. Lev. 19, 23; Neh. 5, 18; I Ch. 29, 2).[2]

כֹּל before a singular demonstrative has sometimes the force of 'every one of them, all of them',[3] e. g.,

כָּל־זֶה קֹלֵעַ בָּאֶבֶן אֶל־הַשַּׂעֲרָה וְלֹא יַחֲטִא 'every one of them could sling stones to a hair's breadth without missing' (Jud. 20, 16).

כָּל־זֶה אִישׁ מִלְחָמָה 'every one of them was a warrior' (Jud. 20, 17).

'Every one' modified by the idea of a relative clause may be expressed by כל or כָּל־אִישׁ followed by a relative clause, but usually it is rendered by כל followed by the participle or adjective that consitutes the predicate of the dependent clause treated like the indefinite nouns in the last paragraph, e. g.,

כָּל־אֲשֶׁר בֹּטֵחַ בָּהֶם 'every one that trusts in them' (Ps. 115, 8; 135, 18).

לְכָל־יָבֹא גְּבוּרָתֶךָ 'thy might to every one that is to come' (Ps. 71, 18; cf. II Ch. 30, 18—19).

מֵאֵת כָּל־אִישׁ אֲשֶׁר יִדְּבֶנּוּ לִבּוֹ 'from every one whose heart gives it freely' (Ex. 25, 2).

כָּל־אִישׁ אֲשֶׁר יִהְיֶה לוֹ רִיב וּמִשְׁפָּט 'every one that has a quarrel or a case' (II Sam. 15, 4).

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[1] Dan. 11, 2 is classed here by Siegfried-Stade *Hebr. Wörterbuch*, Leipzig, 1893, p. 289 *b*, but מִכֹּל means rather 'than all' than 'of all sorts'. For the expression of 'every sort' by repetition, cf. p. 154 and p. 141, n.

[2] Gen. 24, 10 does not belong here (so Gesenius-Buhl, p. 342); כָּל־טוּב אֲדֹנָיו means 'all the goods entrusted to him by his master'.

[3] Perhaps to be classed with the constructions in which a singular refers to a plural antecedent, p. 157.

וְהָיָה כָּל־מֹצְאִי יַהַרְגֵנִי 'and it shall come to pass that every one that I meet will kill me' (Gen. 4, 14; cf. *without suffix* Ps. 128, 1; Is. 55, 1).

וּלְכָל־מִתְנַדֵּב נְדָבָה ליהוה 'and to every one that gives a free gift to JHVH' (Ezr. 3, 5; cf. Ezk. 16, 25).

וְאֵלַי יֵאָסְפוּ כֹּל חָרֵד בִּדְבָרֵי" 'and unto me were gathered every one that trembled at the words of . . . ' (Ezr: 9, 4).

עַל־זֹאת יִתְפַּלֵּל כָּל־חָסִיד" 'therefore shall every one that is pious pray . . . ' (Ps. 32, 6; cf. Job 40, 11; 12).

Sometimes the noun or participle modified by כל in the sense of 'every' is accompanied by the article, as the result of some confusion between the ideas of 'every' and 'all', e. g.,

וַיְהִי כָּל־הָאִישׁ אֲשֶׁר יִהְיֶה לוֹ רִיב" 'and every man that had a dispute . . . ' (II Sam. 15, 2).[1]

כָּל־הַמִּשְׁכָּב אֲשֶׁר יִשְׁכַּב עָלָיו" 'every seat upon which he sat' (Lev. 15, 4 *bis*).[2]

כָּל־הַנּוֹתָר בְּקֶרֶב הָאָרֶץ 'every one that is left in the midst of the land' (Is. 7, 22; cf. 43, 7; Jer. 5, 6; Zech. 5, 3; Dan. 12, 1).[3]

In connection with the words for 'man' אִישׁ &c., and דָּבָר 'thing' כֹּל makes a more emphatic 'every one', 'every thing'; דָּבָר may take the article (cf. above), e. g.,

הוֹצִיאוּ כָל־אִישׁ מֵעָלָי 'cause every one to go out from me' (Gen. 45, 1; cf. II Sam. 13, 9 *bis*; 15, 4).

אַךְ הֶבֶל כָּל־אָדָם 'every one is only a breath' (Ps. 39, 12; cf. 6; Job 21, 33).

אַךְ אֲשֶׁר יֵאָכֵל לְכָל־נֶפֶשׁ 'only what shall be eaten by every one' (Ex. 12, 16).

בְּיַד־כָּל־אָדָם יַחְתּוֹם 'he seals up the hand of every one' (Job 37, 7).

לְקַיֵּם כָּל־דָּבָר 'to confirm every thing' (Ru. 4, 7).

כָּל־דָּבָר אֲשֶׁר־יָבֹא בָאֵשׁ 'every thing that will stand fire' (Num. 31, 23; cf. II Sam. 15, 36).

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[1] The use of the article here is due to a confusion between כל־איש 'every one' and כל־האיש 'all the men'. That 'every one' is intended by the writer is indicated by לו and also by כל־איש in the similar passage v. 4.

[2] These examples are due perhaps to a confusion between 'every seat' and 'the whole seat' both of which ideas were in the mind of the writer. In Ps. 119, 160 כל־משפט צדקך belongs under 'all' משפט being collective.

[3] In these examples where the modified nouns are participles the article is similar to the article used as relative pronoun; cf. Gesenius-Kautzsch, § 138 *i*, *k*.

עַד־תֹּם כָּל־הַדָּבָר אֲשֶׁר 'until every thing was completed that...' (Jos. 4, 10; cf. Dt. 13, 1; II Sam. 15, 35; Jer. 42, 4; 5; 44, 17).

'Every thing' modified by an adjective idea is expressed by כֹּל or כָּל־דָּבָר + masculine adjective, e. g.,

כָּל־יָרֹק 'everything green' (Job 39, 8; cf. Neh. 9, 25).

כָּל־מַר 'everything bitter' (Prov. 27, 7).

כָּל־נֶעְלָם 'everything hidden' (Ecc. 12, 14).

אֵת כָּל־גָּבֹהַּ 'everything high' (Job 41, 26).

כָּל־דָּבָר רָע 'everything evil' (Dt. 17, 1; 23, 10).

The constructions for the expression of 'each' may be combined with כֹּל 'all' to express the idea of 'each and every', e. g.,

אַזְכִּירָה שִׁמְךָ בְּכָל־דֹּר וָדֹר 'I will make thy name to be remembered in each and every generation' (Ps. 45, 18; cf. 145, 13; Esth. 9, 28; יום Esth. 2, 11; שנה Esth. 9, 27; עיר II Ch. 11, 12).

וַיִּכְרְתוּ גַּם־כָּל־הָעָם אִישׁ שׁוֹכֹה 'and each and every one of the people cut down his bough' (Jud. 9, 49; cf. 7, 7; 8; I Sam. 30, 6; II Sam. 15, 30).

לְכֻלָּם נָתַן לָאִישׁ חֲלִפוֹת שְׂמָלֹת 'to each and every one he gave changes of raiment' (Gen. 45, 22; cf. Ezk. 7, 16).

וַנָּשָׁב כֻּלָּנוּ אֶת־כָּל־הַחוֹמָה אִישׁ אֶל־מְלַאכְתּוֹ 'and each and every one of us returned to the wall to his work' (Neh. 4, 9).

וְאֶשַׁלַּח אֶת־כָּל־הָאָדָם אִישׁ בְּרֵעֵהוּ 'and I will set each and every one against his neighbor' (Zech 8, 10).

וַיִּתְּנוּ אֵלָיו כָּל־נְשִׂיאֵיהֶם מַטֶּה לְנָשִׂיא אֶחָד מַטֶּה לְנָשִׂיא אֶחָד 'and each and every one of the princes gave him a rod' (Num. 17, 21).

For כל 'every' emphasized by repetition and יחדו cf. under 'all', p. 211.

For 'every' combined with 'some', 'any', 'no', cf. under 'all', p. 212.

Indefinite Cardinals.

So and So, Such and Such.[1]

This idea used absolutely is expressed by כ + demonstrative or pronoun of the third person used twice, or by the combination פְּלֹנִי אַלְמֹנִי,[2] e. g.,

[1] In some of the examples here given 'so and so' might be regarded as either adverbial or pronominal.

[2] In Dan. 8, 13 פַּלְמוֹנִי used absolutely is either a contraction or a scribal corruption of this longer form.

כָּזֹאת וְכָזֹאת דִּבְּרָה הַנַּעֲרָה 'such and such things said the girl' (II Ki. 5, 4; cf. 9, 12; Jos. 7, 20; II Sam. 17, 15).

כָּזֹה וְכָזֶה עָשָׂה לִי מִיכָה 'such and such things has Micah done to me' (Jud. 18, 4; cf. I Ki. 14, 5; II Sam. 11, 25).

וְאֹסִפָה לְךָ כָּהֵנָּה וְכָהֵנָּה 'I would have given you besides such and such things' (II Sam. 12, 8).

שְׁבָה־פֹּה פְּלֹנִי אַלְמֹנִי 'sit here So and So' (Ru. 4, 1).

This idea used attributively is expressed by פְּלֹנִי אַלְמֹנִי standing as a genitive after its noun, in—

אֶל־מְקוֹם פְּלֹנִי אַלְמֹנִי 'to such and such a place' (I Sam. 21, 3; II Ki. 6, 8).

Occasionally this idea is expressed by the simple demonstrative, or by the adverb 'thus', e. g.,

הִשָּׁמֶר מֶעֲבֹר הַמָּקוֹם הַזֶּה 'take care not to go by such and such a place' (II Ki. 6, 9).

כֹּה יֵעָשֶׂה לָאִישׁ אֲשֶׁר יַכֶּנּוּ 'so and so shall it be done to the one that kills him' (I Sam. 17, 27; cf. I Ki. 22, 20).

It is apparently expressed by אֶחָד 'a certain one' in—

וַיֹּאמֶר מֵאַחַד שִׁבְטֵי יִשְׂרָאֵל עַבְדֶּךָ 'and he would say thy servant is from such and such a tribe of Israel' (II Sam. 15, 2).

A certain, Certain.

This idea, which is usually employed attributively, is ordinarily expressed simply by the indefinite state of the noun. e. g.,

וְאִישׁ מָשַׁךְ בַּקֶּשֶׁת לְתֻמּוֹ 'and a certain man drew his bow to its fullest extent' (I Ki. 22, 34; cf. II Ki. 4, 42).

וַיִּמְצָאֵהוּ אִישׁ 'and he met a certain man' (Gen. 37, 15; cf. 32, 25).

וְהִנֵּה אִישׁ אֱלֹהִים בָּא מִיהוּדָה 'and there came a certain man of God from Judah' (I Ki. 13, 1; cf. 20, 28).

וְהִנֵּה אִישׁ זָקֵן בָּא" מִן־הַשָּׂדֶה 'and there came a certain old man . . . from the field' (Jud. 19, 16; cf. II Sam. 1, 2).

וְשָׁם נִקְרָא אִישׁ בְּלִיַּעַל 'and there happened to be there a certain worthless man' (II Sam. 20, 1).

וּמָצָא בָהּ אִישׁ מִסְכֵּן חָכָם 'and there was found in it a certain poor, wise man' (Ecc. 9, 15).[1]

וַיִּרְאוּ הַשֹּׁמְרִים אִישׁ יוֹצֵא מִן־הָעִיר 'and the watchers saw a certain man coming from the city' (Jud. 1, 24).

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[1] Two adjectives occur here without connecting ו as modifiers of the same noun. Usually the connective is employed, cf. my *Comp. Syn. Noun and Mod.*, p. 167 f.

וְשָׁם אִתָּנוּ נַעַר עִבְרִי 'and there with us was a certain Hebrew boy' (Gen. 41, 12).

וַיִּלְכֹּד־נַעַר מֵאַנְשֵׁי סֻכּוֹת 'and he captured a certain boy of the people of Succoth' (Jud. 8, 14; cf. I Sam. 21, 8).

צִוַּנִי דָבָר 'he entrusted to me a certain matter' (I Sam. 21, 3).

וְהִכָּהוּ כְּדֵי רִשְׁעָתוֹ בְּמִסְפָּר 'and shall beat him according to his offence with a certain number [of stripes]' (Dt. 25, 2).

יָצְאוּ אֲנָשִׁים בְּנֵי־בְלִיַּעַל 'certain worthless men have gone out . . .' (Dt. 13, 14).

וַאֲנִי דָנִיֵּאל נִהְיֵיתִי וְנֶחֱלֵיתִי יָמִים 'and I Daniel fainted and was ill certain days' (Dan. 8, 27; cf. Neh. 1, 4).

Sometimes in the case of a singular noun this idea is strengthened by the addition of the adjective אֶחָד 'one',[1] e. g.,

וַיַּרְא אִישׁ אֶחָד 'and a certain man saw [it]' (II Sam. 18, 10; cf. I Ki. 20, 35).

וַתַּשְׁלֵךְ אִשָּׁה אַחַת פֶּלַח רֶכֶב עַל־רֹאשׁ 'and a certain woman cast an upper mill-stone upon the head of . . .' (Jud. 9, 53).

שְׁנֵי אֲנָשִׁים הָיוּ בְּעִיר אֶחָת 'there were two men in a certain city' (II Sam. 12, 1).

וְלַאֲבִיגַיִל הִגִּיד נַעַר־אֶחָד מֵהַנְּעָרִים 'and a certain one of the young men told Abigail' (I Sam. 25, 14; cf. II Ki. 4, 1).

'A certain one' in a partitive sense is expressed by אֶחָד, absolute or construct, or with article (cf. below), by אִישׁ אֶחָד or by אִישׁ, governing the noun of which they form a part after מִן (cf. also preceding example). The plural 'certain ones' may be expressed by אֲנָשִׁים 'men' followed by מִן, e. g.,

וַיֹּאמֶר אַחַד מֵעֲבָדָיו 'and a certain one of his servants said . . .' (II Ki. 6, 12: *abs.* cf. 17, 28; I Sam. 16, 18; 26, 22; Ezk. 19, 3).

וּמִן־הָאַחַת מֵהֶם יָצָא 'and from a certain one of them came forth . . .' (Dan. 8, 9).

וְאִישׁ אֶחָד מִבְּנֵי הַנְּבִיאִים 'and a certain one of the prophets . . .' (I Ki. 20, 35; cf. Ezk. 33, 2).

וְשָׁם אִישׁ מֵעַבְדֵי שָׁאוּל בַּיּוֹם הַהוּא 'and a certain one of Saul's servants was there on that day' (I Sam. 21, 8; cf. Num. 25, 6).

הוּא וַאֲנָשִׁים מִיהוּדָה 'he and certain men of Judah' (Neh. 1, 2; cf. Jer. 26, 17; Ezk. 14, 1; 20, 1).

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[1] This construction is the germ of a formal indefinite article. In only a few cases, however, in Hebrew, has אחר 'a certain' been weakened to simple 'a', cf. Ex. 16, 33; Jos. 4, 5; II Ki. 6, 2. Most of the cases which are usually cited as examples of אחר = 'a' are rather = 'a certain', so Jud. 13, 2; I Sam. 1, 1; I Ki. 13, 11; II Ki. 4, 1; Dan. 8, 13.

וַיָּבֹאוּ אֲנָשִׁים מִשְּׁכֶם 'and there came certain men from Shechem . . . ' (Jer. 41, 5; cf. Num. 16, 2; Jos. 2, 2).

וָאַכֶּה מֵהֶם אֲנָשִׁים 'and I smote certain of them' (Neh. 13, 25).

Not infrequently the definite article used indefinitely has the meaning of 'a certain, certain', e. g.,

וַיָּבֹא הַפָּלִיט 'and a certain fugitive came . . . ' (Gen. 14, 13; cf. Ezk. 33, 21; Num. 11, 27 הַנַּעַר; II Sam. 15, 13 הַמַּגִּיד; 17, 17 הַשִּׁפְחָה).

וַיִּפְגַּע בַּמָּקוֹם וַיָּלֶן שָׁם 'and he came upon a certain place, and spent the night there' (Gen. 28, 11; cf. Ex. 2, 15 הַבְּאֵר).

וַיִּקְרֵב אֶל־אֶחָיו אֶת־הַמִּדְיָנִית 'and he brought among his fellows a certain Midianitish woman' (Num. 25, 6).

וַיֵּרָא מַלְאַךְ יהוה אֵלָיו מִתּוֹךְ הַסְּנֶה 'and the angel of the Lord appeared to him . . . in the midst of a certain bush' (Ex. 3, 2).

וּבָא הָאַרְיֵה וְנָשָׂא שֶׂה מֵהָעֵדֶר 'and a certain lion came and took a sheep from the flock' (I Sam. 17, 34).

וַיְהִי הַיּוֹם וַיֵּצֵא אֶל־אָבִיו אֶל־הַקֹּצְרִים 'and on a certain day [= one day] he went out to his father, to the reapers (II Ki. 4, 18; cf. 8; 11; I Sam. 1, 4; 14, 1; Job 1, 6; 13).

וְהָאֹרֵב יֹשֵׁב לָהּ בַּחֶדֶר 'and there were certain men lying in wait in the chamber with her' (Jud. 16, 9).

'A certain one' used absolutely may be expressed by the אֶחָד preceded by this indefinite definite article[1]; 'certain' plural, by אֲנָשִׁים, e. g.,

וַיִּפְתַּח הָאֶחָד אֶת־שַׂקּוֹ 'and a certain one [of them] opened his sack' (Gen. 42, 27; cf. II Ki. 6, 3; 5).

וַיְהִי אֲנָשִׁים אֲשֶׁר הָיוּ טְמֵאִים 'and there were certain men that were unclean . . . ' (Num. 9, 6).

אִישׁ אֶחָד 'a certain one' may take a correlative 'other' like אִישׁ 'one', (cf. p. 137 f.), e. g.,

וְאִישׁ אֶחָד מִבְּנֵי הַנְּבִיאִים אָמַר אֶל־רֵעֵהוּ 'and a certain one of the prophets said to another' (I Ki. 20, 35).

When 'certain' modifies a singular with possessive suffix it may be expressed by אֶחָד after the noun either with or without the indefinite definite article, e. g.,

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[1] Probably the use of אחר without article was also possible. איש אחר and איש were also probably employed in this sense, tho they are ordinarily used with the added sense of 'man', (cf. Gen. 37, 15; I Ki. 22, 34; II Sam. 18, 10).

אֲחִיכֶם אֶחָד יֵאָסֵר "let [a certain] one, your brother [of your brothers] be bound . . . ' (Gen. 42, 19).[1]

אַחִיכֶם הָאֶחָד הַנִּיחוּ אִתִּי 'leave one of your brothers with me' (Gen. 42, 33).

Some, Any, No.[2]

These ideas are usually expressed by the same constructions, and are best treated together. However, the two ideas 'any' and 'no' ('no' being the negative of 'any', not of 'some') have in common a number of constructions which are not found in the case of 'some'.

When these ideas stand as the subject of a sentence containing a verbal predicate,[3] they may be represented simply by the unexpressed, indefinite subject of the verb. When the verb stands in a dependent sentence, or in other words when the subject has the meaning 'some that', 'some one that', &c., it is regularly represented by the participle, usually without relative pronoun. In a dependent sentence, the predicate of such an indefinite subject may also be an adjective. The participles and adjectives are treated in this case just like nouns. When the predicate is singular its subject represents 'some one', 'any one', or 'no one', when it is plural, 'some', 'any', 'none', e. g.,

וַיְהִי אַחֲרֵי הַדְּבָרִים הָאֵלֶּה וַיֹּאמֶר לְיוֹסֵף 'and after these things some one said to Joseph' (Gen. 48, 1; cf. 2; I Sam. 24, 11).

אֵלַי קֹרֵא מִשֵּׂעִיר 'some one calls to me from Seir' (Is. 21, 11).

הִנֵּה אֹמְרִים יָבְשׁוּ עַצְמוֹתֵינוּ 'there are some that say, our bones are dried up' (Ezk. 37, 11).

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[1] Cf. אַחַת יָדוֹ Neh. 4, 11 under 'one—other' p. 139.

[2] These words when used in this article without limitation are meant to include all uses of the indefinite ideas they represent, absolute, attributive, partitive, e. g., 'some' sg. and pl. adj.; 'some one', 'something', 'some' pl. absolute; 'some of' partitive: and so with 'any' and 'no'.

[3] The indefinite personal pronoun French *on*, German *man*, English *you, they*, is expressed by the same constructions that denote 'some', 'any', 'no' as subject, viz., by

a) unexpressed indefinite subject, e. g.,

עַל־כֵּן קָרָא שְׁמָהּ בָּבֶל 'therefore they [one] called its name Babel' (Gen. 11, 9; cf. Gesenius-Kautzsch, *Hebr. Gr.*[28], § 144*d*).

כִּי מִן הַבְּאֵר הַהִוא יַשְׁקוּ הָעֲדָרִים 'for from that well they [one] watered the flocks' (Gen. 29, 2; cf. Ges.-Kaut., *Hebr. Gr.*[28], § 144*f*).

b) cognate participle, cf. p. 167, n.

c) הָאִישׁ, cf. p. 172, n. 2.

וְיֵשׁ אֲשֶׁר אֹמְרִים 'and there are some that say...' (Neh. 5, 2; 3; 4).
רָאִיתִי בִיהוּדָה דֹרְכִים גִּתּוֹת בַּשַּׁבָּת 'I saw in Judah some that trod wine presses on the Sabbath' (Neh. 13, 15; *sg.* I Ki. 1, 48).
וָאֲקַוֶּה" וְלַמְנַחֲמִים וְלֹא מָצָאתִי 'and I sought . . . and for some to comfort [me] and found none' (Ps. 69, 21).
וַיְהִי כִמְצַחֵק בְּעֵינֵי חֲתָנָיו 'and he was as [some] one that joked in the eyes of his sons-in-law' (Gen. 19, 14; cf. Ps. 119, 162; Prov. 6, 11; Cant. 1, 7; 8, 10).
וּמְדַבֵּר הַמֶּלֶךְ הַדָּבָר הַזֶּה כְּאָשֵׁם 'for the king speaks this as one guilty' (II Sam. 14, 13; cf. Ps. 35, 14 אָבֵל; 78, 65 יָשֵׁן; cf. also Num. 12, 12 מֵת; Ps. 89, 11 חָלָל).
וַיֹּאמֶר חָטָאתִי" 'and if any one say I have sinned . . .' (Job 33, 27).
הֲכִי יֵשׁ־עוֹד אֲשֶׁר נוֹתַר לְבֵית שָׁאוּל 'is there still any one left of the house of Saul' (II Sam. 9, 1).
וְלֹא אָמַר אַיֵּה אֱלוֹהַּ עֹשָׂי 'and no one says, where is God my maker' (Job 35, 10; cf. 12; Is. 44, 19; Ps. 22, 30).
וְלֹא יֵרָאוּ פָנַי רֵיקָם 'and none shall appear before me empty-handed' (Ex. 23, 15).
אַל־יִתְמְכוּ בּוֹ 'let none hold him' (Prov. 28, 17).
בָּתִּים לֹא יֵשְׁבוּ לָמוֹ 'houses in which none dwell' (Job 15, 28).
וִירִיחוֹ" מְסֻגֶּרֶת" אֵין יוֹצֵא וְאֵין בָּא 'and Jericho was besieged . . . no one came out and no one went in' (Jos. 6, 1; cf. Lev. 26, 6; II Ki. 9, 10; Is. 1, 31; 5, 29; 14, 31; 22, 22*bis*; 34, 10; 59, 4*bis*; 66, 4; Jer. 4, 4; 13, 19; Ezk. 34, 6*bis*; Ps. 50, 22; Job 11, 19; II Ch. 20, 24).
אֵין לָהּ מְנַחֵם מִכָּל־אֹהֲבֶיהָ 'and of all her lovers she has none to comfort her' (Lam. 1, 2; cf. 1, 17; Dt. 28, 31).
וְאֵין הֹלֵךְ לַמִּלְחָמָה 'but no one goes to war' (Ezk. 7, 14; cf. Dt. 32, 39).
וְנַסְתֶּם וְאֵין־רֹדֵף אֶתְכֶם 'and ye shall flee when no one pursues you' (Lev. 26, 17; cf. Gen. 40, 8).
אָמַרְתָּ אֵין רֹאֵנִי 'thou hast said, no one sees me' (Is. 47, 10).[1]
לְבִלְתִּי תֵּת יוֹצֵא וָבָא לְאָסָא 'that he might not allow any one to come out or go in to Asa' (II Ch. 16, 1; cf. Jer. 51, 62).
וְאֶת־עָרֵי יְהוּדָה אֶתֵּן שְׁמָמָה מִבְּלִי יוֹשֵׁב 'and the cities of Judah I will make a wilderness so that no one dwells [there]' (Jer. 9, 10; cf. 11).
דַּרְכֵי צִיּוֹן אֲבֵלוֹת מִבְּלִי בָּאֵי מוֹעֵד 'Zion's paths mourn because none come to her feasts' (Lam. 1, 4).

[1] The logical subject of אין is only apparently definite, but cf. p. 173, n.

לֹא־יִהְיֶה־לּוֹ יוֹשֵׁב עַל־כִּסֵּא דָוִד 'he shall have no one to sit on the throne of David' (Jer. 36, 30).

וּבְאָהֳלֵיהֶם אַל־יְהִי יֹשֵׁב 'and let there be no dweller in their tents' (Ps. 69, 26; cf. 109, 12).

The same ideas are sometimes expressed by making a participle or verbal adjective derived from the same stem as the verb, the subject instead of leaving the subject entirely indefinite. The participle or adjective may stand in singular or plural, and with or without the article,[1] e. g.,

וְשָׁמַע הַשֹּׁמֵעַ וְאָמַר" 'that some one will hear it and say . . .' (II Sam. 17, 9).

וְהַשְּׂרִידִים שָׂרְדוּ מֵהֶם 'and some of them escaped' (Jos. 10, 20).

וְכִי יָמוּת מֵת עָלָיו בְּפֶתַע 'and if any one dies near him suddenly' (Num. 6, 9).

כִּי יִפֹּל הַנֹּפֵל מִמֶּנּוּ 'if any one falls from it' (Dt. 22, 8; cf. Is. 28, 24; Ezk. 33, 4).

בַּיְקָבִים לֹא יִדְרֹךְ הַדֹּרֵךְ 'in their presses no one will tread wine' (Is. 16, 10).

לֹא יָנוּס לָהֶם נָס וְלֹא יִמָּלֵט לָהֶם פָּלִיט 'no one of them shall flee away, and no one of them shall escape' (Am. 9, 1).

כִּי לֹא אֶחְפֹּץ בְּמוֹת הַמֵּת 'for I have no pleasure in any one's death' (Ezk. 18, 32; cf. Num. 12, 12; Ps. 89, 11 הֶחָלָל).

A participle with or without article may stand as predicate in the protasis of a conditional sentence without conditional particle, in the sense of 'any one that', e. g.,

שֹׁפֵךְ דַּם הָאָדָם בָּאָדָם דָּמוֹ יִשָּׁפֵךְ 'if any one sheds man's blood by man shall his blood be shed' (Gen. 9, 6; cf. Ges.-Kautzsch, § 116*w*).

הַמְדַבֵּר אֵלֶיךָ וַהֲבֵאתוֹ אֵלָי 'if any one speaks to you bring him to me' (II Sam. 14, 10).

Not infrequently the ideas 'some', 'any', 'no', particularly the last, are left without definite expression, e. g.,

נָתוֹן תִּתֵּן לוֹ 'thou shalt surely give him something' (Dt. 15, 10).

וָאֲקַוֶּה לָנוּד וָאַיִן 'and I sought for [some] to console me, and there was none' (Ps. 69, 21).

הַעוֹד עִמְּךָ 'have you any more' (Am. 6, 10).

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[1] The same construction may have the force of the indefinite personal pronoun, cf. p. 165; n. 3, e. g.,

עַל־פִּי שְׁנַיִם עֵדִים אוֹ שְׁלֹשָׁה עֵדִים יוּמַת הַמֵּת 'one [a man] shall be put to death on the word of two or three witnesses' (Dt. 17, 6; cf. Is. 28, 4; Jer. 9, 23). Cf. Gesenius-Kautzsch, § 144*e*.

חַי יהוה" אִם אֶקַּח 'I will be –ed if I take anything' (II Ki. 5, 16; cf. Ex. 22, 2; Num. 15, 24; 30; Dt. 15, 2).

הַעִירוֹתִי מִצָּפוֹן" 'I will raise up some one from the north' (Is. 41, 25).

וְאָמַרְתְּ אָיִן 'and thou shalt say there is no one' (Jud. 4, 20).

אֵין־לְךָ מֵאֵת הַמֶּלֶךְ 'thou hast no one commissioned by the king' (II Sam. 15, 3; cf. II Ch. 20, 6; Esth. 5, 12 with כִּי אִם, cf. p. 183f.; II Sam. 7, 22 and Dan. 1, 19 with כ, cf. p. 185).

וָאֲבַקֵּשׁ מֵהֶם אִישׁ" וְלֹא מָצָאתִי 'and I sought among them for a man, and found none' (Ezk. 22, 30).

וְלֹא הָיָה כַּיּוֹם הַהוּא לְפָנָיו וְאַחֲרָיו 'and there was no day like that day before it or after it' (Jos. 10, 14).

וְיַקְו לְאוֹר וָאַיִן 'let it look for the light when there is no light' (Job 3, 9; cf. Jer. 35, 14; Ezk. 7, 25).

וְלַמְנַחֲמִים וְלֹא מָצָאתִי 'and for some to comfort me, and I found none' (Ps. 69, 21; cf. Is. 34, 12).

וְלִבְנֵי קְהָת לֹא נָתָן 'and to the Kohathites he gave none [wagons and oxen]' (Num. 7, 9).

אִם אֵין לוֹ 'if he has nothing' (Ex. 22, 2; cf. Prov. 22, 27).

וְלֹא תִתֵּן לוֹ 'and thou givest him nothing' (Dt. 15, 9; cf. Ex. 5, 8; Dt. 4, 2).

עָלָיו אֵין לְהוֹסִיף וּמִמֶּנּוּ אֵין לְגָרֵעַ 'there is nothing to be added to it and nothing to be taken from it' (Ecc. 3, 14).

לֹא חָסְרוּ 'they lacked nothing' (Neh. 9, 21; cf. Ecc. 6, 2).

וְלֹא כִחֵד מִמֶּנּוּ 'and hid nothing from him' (I Sam. 3, 18).

נָשִׁיב וּמֵהֶם לֹא נְבַקֵּשׁ 'we will restore them and ask nothing in return' (Neh. 5, 12).

לֹא אֲלֵיכֶם 'is it nothing to you' (Lam. 1, 12).

וַיֵּצְאוּ מִן־הָעָם לְלְקֹט וְלֹא מָצְאוּ 'some of the people went out to glean, but they did not find any of it [manna]' (Ex. 16, 27; cf. 26).

'Some one',[1] 'any one,' 'no one' may be expressed by one of the words for 'man' אִישׁ, אָדָם, אֱנוֹשׁ, or by נֶפֶשׁ 'person'.[2] Occasionally the combination נֶפֶשׁ + genitive of 'man' is employed in the same meaning, e. g.,

אִם יוּכַל אִישׁ לִמְנוֹת אֶת־עֲפַר הָאָרֶץ 'if any one could count the dust of the earth' (Gen. 13, 16; cf. Lev. 15, 18; 24; Dt. 23, 11; Jud. 4, 20; II Sam. 19, 8; II Ki. 4, 29; Ps. 49, 17).

[1] No examples of 'some' seem to occur.

[2] בָּשָׂר 'flesh' has occasionally a meaning very much like 'anyone', cf. כָּל־בָּשָׂר used of Israel in Jer. 12, 12; Jo. 3, 1.

וְאָמַר הֲיֵשׁ־פֹּה אִישׁ 'and says, is there anyone here' (Jud. 4, 20).
כִּי־יָקוּם עֵד־חָמָס בְּאִישׁ 'if a false witness rise up against any one' (Dt. 19, 16; cf. II Ki. 4, 29).
וְאִישׁ כִּי תֵצֵא מִמֶּנּוּ שִׁכְבַת־זֶרַע 'and any man that has a seminal emission' (Lev. 15, 16; cf. 24, 17).
נֶפֶשׁ כִּי תֶחֱטָא 'when any one sins' (Lev. 5, 1; cf. 2, 1).
אָדָם כִּי־יַקְרִיב מִכֶּם קָרְבָּן לַיהוה 'if any one of you bring an offering to JHVH' (Lev. 1, 2).
הַנֹּגֵעַ בְּמֵת לְכָל־נֶפֶשׁ אָדָם וְטָמֵא" 'if any one touches the dead body of any one he shall be unclean . . .' (Num. 19, 11).[1]
אִם נָשַׁךְ הַנָּחָשׁ אֶת־אִישׁ 'if the snakes had bitten any one' (Num. 21, 9).[2]
וְאִישׁ לֹא־יַצִּילֶנָּה מִיָּדִי 'and no one shall deliver her from my hand' (Hos. 2, 12; cf. Gen. 24, 16; Ex. 16, 29; Jud. 11, 39; 21, 8; II Ki. 10, 19; 25; Ps. 49, 8).
וְאִישׁ לֹא יוֹנֶה 'and he oppresses no one' (Ezk. 18, 7).
אִישׁ לֹא נֶעְדָּר 'not one [star] is lacking' (Is. 40, 26).
כִּי אֵין אָדָם אֲשֶׁר לֹא יֶחֱטָא 'for there is no one that does not sin' (I Ki. 8, 46).
אַל־יִפֹּל לֵב־אָדָם עָלָיו 'let no one's heart fail him' (I Sam. 17, 32).
לֹא חָשַׁב אֱנוֹשׁ 'he regards no one' (Is. 33, 8).
וְאִישׁ כִּי לֹא יִהְיֶה־לּוֹ גֹּאֵל 'and when any one has no Goel' (Lev. 25, 26).
וְלֹא הִגַּדְתִּי לְאָדָם 'and I told no one' (Neh. 2, 12).
כָּל־מַכֵּה־נֶפֶשׁ 'every one that smites any one' (Num. 35, 30; cf. Prov. 28, 17).
וְלֹא יִשָּׂא אֱלֹהִים נֶפֶשׁ 'for God respects no one' (II Sam. 14, 14).

The meaning of אִישׁ in these constructions may be emphasized, viz., 'any at all, any whatsoever, &c.', by repeating the אִישׁ, e. g.,

אִישׁ אִישׁ כִּי יִהְיֶה זָב מִבְּשָׂרוֹ 'when any one [man] whatsoever has an issue from his flesh' (Lev. 15, 2; 17, 10; 13; 22, 4; 24, 15; Num. 5, 12; 9, 10).
אִישׁ אִישׁ אֶל־כָּל־שְׁאֵר בְּשָׂרוֹ לֹא תִקְרְבוּ" 'no one of you whatsoever shall approach to any near of kin . . .' (Lev. 18, 6).

The word אִישׁ with the meaning of 'any' may be followed by a correlative meaning 'other', just as when it means 'one' (cf. p. 137f.), e. g.,

[1] For כל cf. p. 180f. In Lev. 24, 17 נפש אדם means rather 'the life of any man' cf. נפש בהמה and נפש תחת נפש in v. 18.

[2] For use of את cf. p. 222.

וְכִי יִהְיֶה אִישׁ שׂנֵא לְרֵעֵהוּ 'and if any one [man] hate another' (Dt. 19, 11).

אֵת אֲשֶׁר יֶחֱטָא אִישׁ לְרֵעֵהוּ 'that in which any one trespasses against another' (I Ki. 8, 31).

וְאִישׁ אֶת־רָעַת רֵעֵהוּ אַל־תַּחְשְׁבוּ" 'let no one plot the evil of another . . .' (Zech. 8, 17).

The idea of 'some one' &c., used absolutely is also sometimes expressed by אֶחָד 'one', e. g.,

מִי יִתֵּן טָהוֹר מִטָּמֵא לֹא אֶחָד 'who can make a clean thing from an unclean, no one' (Job 14, 4).

'Some' plural absolute referring to persons may be expressed by אֲנָשִׁים 'men', e. g.,

וַיּוֹתִרוּ אֲנָשִׁים מִמֶּנּוּ עַד־בֹּקֶר 'and some [men] left some of it till morning' (Ex. 16, 20; cf. II Ch. 30, 11).

The idea of 'something', 'anything', 'nothing', may be rendered by דָּבָר 'word, thing' or מְאוּמָה (once by אֹמֶר 'word, thing), e. g.,

וַיֹּאמֶר דָּבָר לִי אֵלֶיךָ 'and he said, I have something [to say] to you' (I Ki. 2, 14; cf. Job 4, 12).

עֲלוּ אֵלֵינוּ וְנוֹדִיעָה אֶתְכֶם דָּבָר 'come up to us [if you dare], and we will show you something' (I Sam. 14, 12; cf. 3, 11; I Ki. 14, 5; Jer. 38, 14).

וְלָקַחְתִּי מֵאִתּוֹ מְאוּמָה 'and I will take something from him' (II Ki. 5, 20).

יֵשׁ־דָּבָר שֶׁיֹּאמַר" 'is there anything of which one can say . . .' (Ecc. 1, 10; cf. Job 15, 11).

הֲיִפָּלֵא מיהוה דָּבָר 'is anything too wonderful for JHVH' (Gen. 18, 14).

אַל־יְמַהֵר לְהוֹצִיא דָבָר לִפְנֵי הָאֱלֹהִים 'don't be hasty in uttering anything before God' (Ecc. 5, 1; cf. I Sam. 3, 17; 22, 15; Ezk. 14, 9; Prov. 25, 2 *bis*).

טוֹב אַחֲרִית דָּבָר מֵרֵאשִׁיתוֹ 'the end of anything is better than its beginning' (Ecc. 7, 8; cf. 8, 1).

וַיִּפָּלֵא בְּעֵינֵי אַמְנוֹן לַעֲשׂוֹת לָהּ מְאוּמָה 'and it seemed difficult to Amnon to do anything to her' (II Sam. 13, 2; cf. Num. 22, 38).

לֹא יִוָּתֵר דָּבָר 'nothing was left' (II Ki. 20, 17; cf. 15; 13; Ex. 5, 11; Esth. 6, 3; II Ch. 9, 2).

אַל־תְּכַחֵד מִמֶּנִּי דָּבָר 'hide nothing from me' (Jer. 38, 14; cf. Gen. 19, 8; Dt. 2, 7; 22, 26; I Ki. 5, 7; Jer. 42, 4; Neh. 5, 8).

וְאַל־תַּעַשׂ לוֹ מְאוּמָה 'and do nothing to him' (Gen. 22, 12; cf. 30, 31; 40, 15; I Sam. 12, 4; 5; 20, 26; 39; 25, 15; 29, 3; Jer. 39, 12; Jon. 3, 7; Ecc. 7, 14; 9, 5).

וְלֹא נִפְקַד לָהֶם מְאוּמָה 'and nothing was missing to them' (I Sam. 25, 7; cf. Jud. 14, 6; I Ki. 18, 43; Jer. 39, 10; Ecc. 5, 13).

אֵין כֶּסֶף נֶחְשָׁב" לִמְאוּמָה 'silver was accounted as nothing . . .' (II Ch. 9, 20; I Ki. 10, 21).

וְתִגְזַר אֹמֶר וְיָקָם לָךְ 'if thou decreest anything it shall be established for thee' (Job 22, 28).

'Some', 'any', 'no', used attributively may be expressed simply by the indefinite noun, singular or plural,[1] e. g.,

וְאָמַרְנוּ חַיָּה רָעָה אֲכָלָתְהוּ 'and we will say, some wild beast has devoured him' (Gen. 37, 20).

וּמְצָאָנוּ עָוֹן 'and some harm will come upon us' (II Ki. 7, 9).

כִּי אָמַר מִקְרֶה הוּא 'for he thought, something has happened [= it is some happening]' (I Sam. 20, 26).

נְשַׁלְּחָה אֲנָשִׁים לְפָנֵינוּ 'let us send some men before us' (Dt. 1, 22; cf. Gen. 12, 20; Jos. 7, 2; I Ki. 11, 18; 24).

תֵּשֶׁב הַנַּעֲרָ אִתָּנוּ יָמִים אוֹ עָשׂוֹר 'let the girl stay with us ten days or so [= some days or ten]' (Gen. 24, 55; cf. 4, 3; I Ki. 17, 7; Is. 65, 20).

וּלְקֵץ שָׁנִים יִתְחַבָּרוּ 'and at the end of some years, they shall be joined together' (Dan. 11, 6; cf. 8; 13).

וְעִבְרִים עָבְרוּ אֶת־הַיַּרְדֵּן 'and some Hebrews crossed the Jordan' (I Sam. 13, 7; cf. 23, 19).

וְאִם יֶשׁ־בִּי עָוֹן 'and if I have done any wrong' (II Sam. 14, 32).

וְאִם יָדַעְתָּ וְיֶשׁ־בָּם אַנְשֵׁי־חַיִל 'and if thou knowest any men of force among them' (Gen. 47, 6; cf. Ob. 5; Job 33, 32).

אֵין כֶּסֶף 'there was no silver' (I Ki. 10, 21; cf. 18, 26; Ps. 36, 2; 119, 165; Job 20, 21).

אַל־יֵצֵא פָּלִיט מִן־הָעִיר 'let no fugitive come out of the city' (II Ki. 9, 15; cf. Gen. 13, 8).

וְלֹא יִהְיֶה אָסוֹן 'and no harm follow' (Ex. 21, 22; cf. Jer. 42, 17; 44, 14; Mi. 3, 11).

הֵן לִי לֹא נָתַתָּה זָרַע 'behold to me thou hast given no offspring' (Gen. 15, 3; cf. Dt. 2, 34).

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[1] The words for 'man' singular and plural, which are used absolutely for 'some one', 'any one', &c., belonged originally here meaning 'some man', 'some men', &c.

אֵין עֲנָבִים בַּגֶּפֶן וְאֵין תְּאֵנִים בַּתְּאֵנָה 'there are no grapes on the vine, and no figs on the fig tree' (Jer. 8, 13; cf. Ex. 14, 11; 34, 17).

וּבָנִים לֹא הָיוּ לָהֶם 'and they had no sons' (Num. 3, 4; cf. 26, 33; I Sam. 1, 2).

וְשָׁדַיִם אֵין לָהּ 'and she has no breasts' (Cant. 8, 8).

לֹא יַשְׁאִירוּ עוֹלְלוֹת 'they will leave no gleaning-grapes' (Jer. 49, 9; cf. Lev. 26, 1).

When a noun of this type is a cognate accusative the construction sometimes expresses the idea of 'something', 'anything', 'nothing', e. g.,

וְכִי תִמְכְּרוּ מִמְכָּר 'and if ye sell anything [any selling]' (Lev. 25, 14).

יְצָלֶה צָלִי 'he roasts something [a roast]' (Is. 44, 16).

וַיַּחֲלֹם יוֹסֵף חֲלוֹם 'and Joseph dreamt something [a dream]' (Gen. 37, 5).

חוֹשֵׂךְ אֲמָרָיו יוֹדֵעַ דֵּעָה 'he that knows anything [has any sense] spares his words' (Prov. 17, 27).

Attributive 'some', &c., may also be expressed by the definite article used indefinitely,[1] e. g.,

פֶּן תִּדְבָּקֵנִי הָרָעָה וָמַתִּי 'lest some evil befall me, and I die' (Gen. 19, 19).

וְהִכְּךָ הָאַרְיֵה 'and some lion will smite you' (I Ki. 20, 36).

וַתִּקְרָא לָאִישׁ 'and she called someone' (Jud. 16, 19).

וְהַיֹּשֵׁב עַל־הַכְּלִי אֲשֶׁר" 'and anyone that sits on anything that . . .' (Lev. 15, 6; cf. 23).

וַיֹּאמֶר אֵלָיו הָאִישׁ" 'and if any man said to him . . .' (I Sam. 2, 16;[2] cf. הָאָדָם Lev. 5, 4).

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[1] Besides the various meanings discussed in the text, viz., 'a certain' (p. 164), 'some', 'any', 'no' (p. 172) 'some other', 'some single one' (p. 173), at least one other variety of this indefinite definite article may be distinguished in the examples given by Gesenius (cf. Gesenius-Kautzsch, § 126*r*), viz., in some cases it is almost equivalent to a possessive, e. g., הִנֵּה הִיא לוּטָה בַשִּׂמְלָה 'behold it is wrapped up in the cloth [that pertains to it, its cloth]' (1 Sam. 21, 10; cf. Gen. 15, 1; 50, 26; II Sam. 23, 21).

In other cases the article may be explained as definite from the context, e. g.,

הָאִשָּׁה (II Sam. 17, 19) = 'the woman [of the house]' (cf. בַּיִת אִישׁ v. 18).

[2] האיש is employed in the sense of indefinite pronominal subject in, לְפָנִים בְּיִשְׂרָאֵל כֹּה־אָמַר הָאִישׁ" 'in Israel they [one] formerly said' (I Sam. 9, 9).

וְכֹל אֲשֶׁר לָאִישׁ יִתֵּן בְּעַד נַפְשׁוֹ 'and all that any one has, he will give for his life' (Job 2, 4; cf. Prov. 15, 23; 20, 3; 17).

כִּי לֹא־יִרְאַנִי הָאָדָם וָחָי 'for no man [one] shall see me and live' (Ex. 33, 20; cf. Jer. 4, 25 [1]).

Occasionally this indefinite definite article has a somewhat more definite meaning 'some single one', 'same' about equivalent to אֶחָד 'same' cf. p. 121, e. g.,

וְאִישׁ וְאָבִיו יֵלְכוּ אֶל־הַנַּעֲרָה 'and a man and his father shall have intercourse with some one maid' (Am. 2, 7).

It may also have the meaning of 'some other, different from this', e. g.,

נִרְאָה אֵלַי הָאִישׁ אֲשֶׁר בָּא בַיּוֹם אֵלָי 'the man appeared to me who came to me the other day' (Jud. 13, 10).

This indefinite definite article is also employed in connection with other constructions for 'some', 'any', 'no' (cf. הָאָדָם, הָאִישׁ above, and p. 167), e. g.,

אַל־נָא תְהִי כַּמֵּת 'be not as [some] one dead' (Num. 12, 12; cf. Ps. 89, 11).

וְשָׁמַע הַשֹּׁמֵעַ וְאָמַר 'that some one will hear it and say . . .' (II Sam. 17, 9; Dt. 22, 8).

Attributive 'some' modifying a plural noun is occasionally expressed by the plural of the numeral 'one', (cf. Spanish *unos* 'some'), in the examples that occur, with the added sense of 'few', e. g.,

וְיָשַׁבְתָּ עִמּוֹ יָמִים אֲחָדִים 'and thou shalt dwell with him some [a few] days' (Gen. 27, 44).

וַיִּהְיוּ בְעֵינָיו כְּיָמִים אֲחָדִים 'and they seemed in his eyes as a few days' (Gen. 29, 20; cf. Dan. 11, 20).

'Some', 'any', 'none', used in a partitive sense 'some of, &c.' is expressed by the preposition מִן 'from, of' before a definite noun, singular or plural, or pronoun of which the 'some, &c.' forms a part. When such an expression is predicate to a singular, the מן has the force of 'some one of', &c., e. g.,

וְנָתַן הַכֹּהֵן מִן־הַדָּם עַל־קַרְנוֹת 'and the priest shall put some of the blood upon the horns of . . .' (Lev. 4, 7).

וְלָקַח מִדַּם הַפָּר 'and let him take some of the blood of the bullock' (Lev. 4, 5; cf. II Ki. 10, 10; Ps. 72, 15; 137, 3).

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[1] Here the logical subject of אין, which is regularly indefinite, takes this article, viz., אֵין הָאָדָם.

וְנָתַתָּה מֵהוֹדְךָ עָלָיו 'and thou shalt put some of thine honor upon him' (Num. 27, 20; cf. Lev. 2, 16*bis*; 11, 25; 37; 38; Dt. 2, 5).

וַיֵּצְאוּ מִן־הָעָם לִלְקֹט 'some of the people went out to gather' (Ex. 16, 27).

אַצִּיגָה־נָּא עִמְּךָ מִן־הָעָם אֲשֶׁר אִתִּי 'let me leave with you some of the people that are with me' (Gen. 33, 15; cf. II Ch. 16, 10).

וַיִּמָּצֵא מִבְּנֵי הַכֹּהֲנִים אֲשֶׁר" 'and there were some of the priestly-class that . . . ' (Ezr. 10, 18; cf. Jer. 52, 15; II Ch. 21, 4).

וּמִן־הַמַּשְׂכִּילִים יִכָּשְׁלוּ 'and some of those of understanding shall fall' (Dan. 11, 35).

וּמִנְּעָרַי הֶעֱמַדְתִּי עַל־הַשְּׁעָרִים 'and some of my young men I stationed at the gates' (Neh. 13, 19; cf. Ru. 2, 16; Dan. 8, 10).

וַיּוֹתִרוּ אֲנָשִׁים מִמֶּנּוּ עַד־בֹּקֶר 'and some left some of it till morning' (Ex. 16, 20; cf. 16).

וַיִּלָּחֶם בְּיִשְׂרָאֵל וַיִּשְׁבְּ מִמֶּנּוּ שֶׁבִי 'and he fought against Israel and took some of it captive' (Num. 21, 1).

וְיֵשׁ מֵהֶם נָשִׁים" 'and some of them had wives . . . ' (Ezr. 10, 44).[1]

מִיַּלְדֵי הָעִבְרִים זֶה 'this one is one of the Hebrew children' (Ex. 2, 6; cf. Ru. 2, 20).[2]

וְאִם־יִוָּתֵר מִבְּשַׂר הַמִּלֻּאִים וּמִן־הַלֶּחֶם עַד־הַבֹּקֶר 'and if any of the flesh of the consecrations, or of the bread remain till morning' (Ex. 29, 34; cf. Lev. 11, 25; 37; 38).

וּרְאוּ פֶּן־יֵשׁ־פֹּה עִמָּכֶם מֵעַבְדֵי יהוה 'and see lest there be any of the servants of JHVH here with you' (II Ki. 10, 23).

וְלֹא יָלִין מִן־הַבָּשָׂר 'and none of the meat . . . shall remain over . . .' (Dt. 16, 4; cf. II Ki. 10, 10).

וּמִבְּנֵי לֵוִי לֹא מָצָאתִי שָׁם 'and I found none of the Levites there' (Ezr. 8, 15).

לֹא נִתֵּן לָהֶם מֵהַשָּׁלָל 'let us not give them any of the spoil' (I Sam. 30, 22; cf. Ex. 12, 46; Dt. 2, 5).

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[1] Here מהם, with מן = partitive 'some', is certainly the possessor, and should be preceded by ל viz., למהם. The omission is perhaps due to the fact that מן has here a certain possessive as well as a partitive force (cf. the acquisition of a partitive force by the possessive ל, p. 177), contrast Neh. 5, 5 where מן has only partitive force.

[2] With this use of the plural in a singular sense, 'one of', and the similar use of ב + pl. below, compare the plurals said to be used in a similar sense, Gesenius-Kautzsch, § 124*o*. These plurals, however, are generic, standing for a class, not for a number of individuals, e. g., אֶל־שְׁעָרֶיךָ (Dt. 17, 5) means not 'to thy gates', or 'to one of thy gates', but 'to the gate (a regular part of every city)'.

וְלֹא־אוֹתִיר עוֹד מֵהֶם שָׁם 'and I shall leave none of them there any more' (Ezk. 39, 28; cf. 7, 11).

לֹא־תוֹתִירוּ מִמֶּנּוּ עַד־בֹּקֶר 'ye shall leave none of it until morning' (Lev. 22, 30; cf. Dt. 26, 14*ter*).

In a few cases this מִן may stand before a word denoting one single thing. So before the *nomen unitatis* שַׂעֲרָה 'hair' in the sense of 'any one of, a single one of'; also before partitive אֶחָד (cf. p. 177), where it is pleonastic, e. g.,

אִם יִפֹּל מִשַּׂעֲרַת רֹאשׁוֹ אַרְצָה 'if a single hair of his head falls to the ground' (I Sam. 14, 45; cf. II Sam. 14, 11; I Ki. 1, 52).

This מן + suffix of third person singular masculine is sometimes used as a neuter pronoun in the sense of 'something', 'anything' or 'any such thing' (cf. p. 128),[1] e. g.,

וְהֵרִים מִמֶּנּוּ בְּקֻמְצוֹ מִסֹּלֶת הַמִּנְחָה 'and let him raise in his hand some [something] of the meal of the sacrifice' (Lev. 6, 8).

אֵין לוֹ מִמֶּנּוּ בֵּן אוֹ בַת 'he had nothing [no one] either son or daughter' (Jud. 11, 34; cf. Jos. 1, 7).

וְהַנֶּפֶשׁ הָאֹכֶלֶת מִמֶּנּוּ עֲוֹנָהּ תִּשָּׂא 'and the person that eats any such thing shall bear his iniquity' (Lev. 7, 18; cf. 27, 9).

The partitives expressed by מִן may be used in connection with the indefinite participial construction (p. 167). In this construction ל may take the place of מִן (cf. p. 177), e. g.,

וְהַשְּׂרִידִים שָׂרְדוּ מֵהֶם 'and some of them escaped' (Jos. 10, 20).

The preposition בְּ has developed a partitive meaning which is occasionally very similar to that of מִן, tho it is usually more demonstrative than indefinite, e. g.,

וְהָיוּ בְּאֹכְלֵי שֻׁלְחָנֶךָ 'and let them be of those that eat at thy table' (I Ki. 2, 7).

הֵמָּה הָיוּ בְּמֹרְדֵי־אוֹר 'they are of those that rebel against the light' (Job 24, 13).

וְאַתְּ הָיִית בְּעֹכְרָי 'and thou art one of those that trouble me' (Jud. 11, 35; cf. Prov. 22, 26).

וְהָיָה כִּנְפֹל בָּהֶם בַּתְּחִלָּה 'and it shall happen that when some of them fall at the beginning' (II Sam. 17, 9; cf. II Ki. 17, 25).

וְלֹא מָצְאוּ בָהּ כִּי אִם" 'and they found nothing of her except ...' (II Ki. 9, 35).

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[1] In all these cases and in Ex. 25, 15, ממנו is said to stand for מִמֶּנָּה. Gesenius-Kautzsch states p. 461, n. that they may be otherwise explained, but does not give any explanation. In Ex. 25, 15 the suffix refers loosely to the masc. noun הארן 'ark'.

נֵעָשׂוּ־לִי וּבֵין עֲשֶׂרֶת יָמִים בְּכָל־יַיִן '. . . was prepared for me, and every ten days some of all [kinds of wine]' (Neh. 5, 18).

The idea of 'some one', &c., used partitively, may also be expressed by אֶחָד 'one', אִישׁ 'man', אֲנָשִׁים 'men', governing the plural or collective in which it is included. אֶחָד may take its noun in the genitive, or after מִן or בְּ (here אֶחָד may be construct); אִישׁ, אֲנָשִׁים only after מִן or בְּ. This construction is really a strengthening of the preceding. The meaning when אֶחָד is used is often equivalent to the singular of the dependent noun with the added attributive idea 'some, any, no', e. g.,

וְנַשְׁלִכֵהוּ בְּאַחַד הַבֹּרוֹת 'and let us throw him into some pit [some one of the pits]' (Gen. 37, 20; cf. II Sam. 6, 20; 17, 9*bis*; 12).

כִּמְעַט שָׁכַב אַחַד הָעָם אֶת־אִשְׁתֶּךָ 'some one of the people might easily have lain with thy wife' (Gen. 26, 10).

וְנָס אֶל־אַחַת מִן־הֶעָרִים הָאֵל וָחָי 'that he might flee to [some] one of these cities and live' (Dt. 4, 42; cf. Lev. 25, 48; I Sam. 9, 3; II Ki. 17, 27).

אָשִׂים אֶת־נַפְשְׁךָ כְּנֶפֶשׁ אַחַד מֵהֶם 'I will make thy life as the life of [some] one of them' (I Ki. 19, 2; cf. 22, 13; Dt. 25, 5).

הֲדָבָר דִּבַּרְתִּי אֶת־אַחַד שִׁבְטֵי יִשְׂרָאֵל 'have I spoken a word to any one of the tribes of Israel' (II Sam. 7, 7; cf. Dt. 19, 5; Jos. 10, 2; II Sam. 13, 13; Job 2, 10).

וְכִי יָבֹא הַלֵּוִי מֵאַחַד שְׁעָרֶיךָ 'and whenever any Levite comes from any one of thy gates' (Dt. 18, 6; cf. 13, 13).

וְעָשׂוּ אַחַת מִכָּל־מִצְוֹת יהוה אֲשֶׁר לֹא־תֵעָשֶׂינָה 'and if they do any of the things prohibited by JHVH' (Lev. 4, 13; cf. 22; 27; 5, 17; 22; 26; Jud. 17, 11; II Sam. 9, 11).

אַחַת מֵהֵנָּה לֹא נֶעְדְּרָה 'no one of these shall fail' (Is. 34, 16; cf. Num. 16, 15; Dt. 28, 55; Ps. 34, 21; 106, 11).

וְלֹא אֶחָד בָּהֶם 'when there was none of them' (Ps. 139, 16; cf. Ex. 14, 28).

לַעֲשׂוֹת לָךְ אַחַת מֵאֵלֶּה 'to do to thee any of these' (Ezk. 16, 5; cf. Lev. 5, 13).

הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ 'lo, the man has become as [any] one of us' (Gen. 3, 22; cf. I Sam. 17, 36; Ob. 11).

"אֲנָשִׁים מֵאָשֵׁר 'some of the Asherites' (II Ch. 30, 11).

הֵחָלְצוּ מֵאִתְּכֶם אֲנָשִׁים לַצָּבָא 'arm some of yourselves for the war' (Num. 31, 3).

"וְאֵין אִישׁ מֵאַנְשֵׁי הַבַּיִת שָׁם 'and there was no one of the house-servants there' (Gen. 39, 11).

וַיִּשְׁבּוּ אֶת־הַנָּשִׁים" מִקְטַן וְעַד־גָּדוֹל לֹא הֵמִיתוּ אִישׁ 'and they took the women captive, they killed none at all' (I Sam. 30, 2).

וְלֹא נוֹתַר מֵהֶם אִישׁ" 'and none of them was left . . . ' (Num. 26, 65; 31, 49; cf. I Sam. 30, 17; I Ki. 18, 40; II Ki. 10, 14).

אִם־יִרְאֶה אִישׁ בָּאֲנָשִׁים הָאֵלֶּה" 'if any of these men see . . . ' (Dt. 1, 35).

וּבְאֵלֶּה לֹא־הָיָה אִישׁ מִפְּקוּדֵי מֹשֶׁה 'and among these there was no one of those numbered by Moses' (Num. 26, 64).

כִּי אֵין בָּנוּ אִישׁ יֹדֵעַ לִכְרֹת־עֵצִים כַּצִּדֹנִים 'for there was no one among us that knew how to cut wood like the Sidonians' (I Ki. 5, 20; cf. I Sam. 14, 36; Is. 5, 27; Hos. 7, 7).

A partitive force is also sometimes given by placing אִישׁ, אִישׁ אִישׁ in apposition to a plural definite noun or pronoun in a negative sentence (in an affirmative the meaning of אִישׁ is 'each', 'every'), e. g.,

לֹא חָרַץ לְבְנֵי יִשְׂרָאֵל לְאִישׁ אֶת־לְשֹׁנוֹ 'no one moved his tongue against any of the Israelites' (Jos. 10, 21; אִישׁ אִישׁ Lev. 18, 6).

וְאַתֶּם לֹא תֵצְאוּ אִישׁ מִפֶּתַח בֵּיתוֹ 'and let none of you go out from the door of his house' (Ex. 12, 22).

In a few passages אֶחָד used partitively takes an additional מִן before it, the whole phrase being treated like a single noun made partitive by מִן (cf. p. 175),[1] e. g.,

נֶפֶשׁ כִּי־תֶחֱטָא" וְעָשָׂה מֵאַחַת מֵהֵנָּה 'if any one sins . . . and does any of these things' (Lev. 4, 2; cf. 5, 13; Ezk. 18, 10).

כִּי יִהְיֶה בְךָ אֶבְיוֹן מֵאַחַד אַחֶיךָ" 'if there is among you any of thy brethren that is poor . . . ' (Dt. 15, 7).

Occasionally the preposition לְ is employed instead of מִן or בְּ in constructions of partitive 'some', 'any', 'no', the possessive idea having given way to the partitive,[2] e. g.,

לֹא יָנוּס לָהֶם נָס וְלֹא יִמָּלֵט לָהֶם פָּלִיט 'none of them shall flee away, and none of them shall escape' (Am. 9, 1).

אַחַת לָהֶם 'some, any one of them' (cf. Ezk. 1, 6 'each of them').

Similar partitive ideas may be expressed by using the exceptive construction with כִּי אִם &c., after a definite noun or pronoun, e. g.,

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[1] The מן is not to be regarded as the מן after אחד transposed from its proper position; so Brockelmann, *Comp. Syntax*, p. 84. Cf. Arabic مِنْ أَحَدٍ *op. cit.*, p. 397.

[2] Examples like וַיִּקְחוּ לָהֶם אִישׁ שֶׂה 'and they took for themselves each a sheep' or 'each one of them took a sheep' (Ex. 12, 3; cf. Jud. 21, 21) show how ל acquired this force, cf. p. 152.

אִם יִרְאוּ הָאֲנָשִׁים" בִּלְתִּי כָּלֵב" 'if any of the men . . . except Caleb see . . . ' (Num. 32, 11—12).

אִם אַתֶּם תָּבֹאוּ אֶל־הָאָרֶץ" כִּי אִם־כָּלֵב 'if any of you enter the land except Caleb' (Num. 14, 30).

When one of these indefinite ideas 'some', 'any', 'no', is combined with an adjective it may be expressed by the indefinite adjective alone, either masculine or feminine. When the indefinite idea is 'some one' &c., the adjective is logically its predicate (cf. p. 165f.), e. g.,

הִנְנִי עֹשֶׂה חֲדָשָׁה 'lo, I will do something new' (Is. 43, 19; cf. Jer. 31, 22).

כְּמוּזָר נֶחְשָׁבוּ 'they were considered as something strange' (Hos. 8, 12; cf. Ecc. 2, 24).

מִי יַרְאֵנִי טוֹב 'who will show me anything good' (Ps. 4, 6).

אֵין נָקִי 'no one was exempt' (I Ki. 15, 22).

אֵין קָדוֹשׁ כיהוה 'there is no one so holy as JHVH' (I Sam. 2, 2).

כִּי אֵין בְּפִיהוּ נְכוֹנָה 'for there is nothing true in his mouth' (Ps. 5, 10; cf. 19, 7; Prov. 8, 8).

וְשִׁלְחוּ מָנוֹת לְאֵין נָכוֹן לוֹ 'and distribute to those that have nothing prepared' (Neh. 8, 10).

Or, the adjective or participle may be used as a modifier of the nouns expressing the indefinite idea, necessarily so when the indefinite ideas are attributive (cf. p. 171f.), e. g.,

יַעַן נִמְצָא־בוֹ דָבָר טוֹב אֶל־יהוה 'because there was found in him something good towards JHVH' (I Ki. 14, 13).

וְגַם בִּיהוּדָה הָיָה דְּבָרִים טוֹבִים 'for even in Judah there were some good things' (II Ch. 12, 12; cf. 19, 3).

פֶּן־יִהְיֶה דָבָר עִם־לְבָבְךָ בְּלִיַּעַל 'lest there should be anything worthless in thy heart' (Dt. 15, 9).[1]

וְדָבָר לָאַט עִמָּךְ 'or is there anything in secret with thee' (Job 15, 11).[2]

וְאֵין אִישׁ שָׂם עַל־לֵב 'and no one lays it to heart' (Is. 57, 1; Jer. 12, 11; cf. Jud. 19, 15).

אֵין אָדָם שַׁלִּיט בָּרוּחַ 'there is no one that has power over the spirit' (Ecc. 8, 8).

אַל־תַּט לִבִּי לְדָבָר רָע 'incline not my heart to anything evil' (Ps. 141, 4; cf. I Sam. 20, 2; 22, 15; II Ki. 4, 41).

תֶּבֶן אֵין נִתַּן לַעֲבָדֶיךָ 'no straw is given to thy servants' (Ex. 5, 16).

[1] In this case דבר and its modifier, here a noun used as adjective are separated by another element.

[2] Here a prepositional phrase is used practically as an adjective.

וְהִנֵּה אֵין בָּהּ שֵׂעָר לָבָן 'and if there are no white hairs in it' (Lev. 13, 21).

The words דָּבָר and מְאוּמָה may be used in the genitive after a noun, the sense being practically the attributive one of 'some', 'any', 'no',[1] e. g.,

כִּי מָצָא בָהּ עֶרְוַת דָּבָר 'because he has found in her some deformity [= a deformity in something]' (Dt. 24, 1; cf. 23, 15).

כִּי־תַשֶּׁה בְרֵעֲךָ מַשַּׁאת מְאוּמָה 'when thou lendest another any loan [= a loan of anything]' (Dt. 24, 10).

They may also be used partitively, e. g.,

וְלָאִישׁ הַזֶּה לֹא תַעֲשׂוּ דָבָר הַנְּבָלָה הַזֹּאת 'but to this man do nothing of such a shameful thing' (Jud. 19, 24; cf. Ps. 101, 3).

אִם־תְּכַחֵד מִמֶּנִּי דָּבָר מִכָּל־הַדָּבָר אֲשֶׁר" 'if you hide from me anything of all that . . . ' (I Sam. 3, 17; cf. Jos. 11, 15; 21, 43; Esth. 6, 10).

וְלֹא מֵת מִכָּל־לִבְנֵי יִשְׂרָאֵל דָּבָר 'and nothing of all that belonged to the Israelites died' (Ex. 9, 4).

וְלֹא יִדְבַּק בְּיָדְךָ מְאוּמָה מִן־הַחֵרֶם 'and let none of the tabooed stuff stick to thy hand' (Dt. 13, 18; cf. I Sam. 25, 21).

וּמְאוּמָה לֹא יִשָּׂא בַעֲמָלוֹ 'and nothing of [the product of] his toil can he take' (Ecc. 5, 14).

Not infrequently several of these indefinite expressions are found in the same sentence, e. g.,

וַיּוֹתִרוּ אֲנָשִׁים מִמֶּנּוּ עַד־בֹּקֶר 'and some of them left some of it till morning' (Ex. 16, 20).

אִשָּׁה אֲשֶׁר יִשְׁכַּב אִישׁ אֹתָהּ 'any woman with whom any man lies' (Lev. 15, 18).

הֲדָבָר דִּבַּרְתִּי אֶת־אַחַד שִׁבְטֵי יִשְׂרָאֵל 'have I said anything to any of the tribes of Israel' (II Sam. 7, 7; cf. I Ch. 17, 6).

אִישׁ אִישׁ אֶל־כָּל־שְׁאֵר בְּשָׂרוֹ לֹא תִקְרְבוּ" 'no one shall approach any of his near relations . . . ' (Lev. 18, 6).

וְאִישׁ כִּי לֹא יִהְיֶה־לּוֹ גֹּאֵל 'and when any one has no Goel' (Lev. 25, 26).

וְלֹא יָבוֹא טָמֵא לְכָל־דָּבָר 'that no one unclean in anything might enter' (II Ch. 23, 19).

וְדָבָר אֵין לָהֶם עִם־אָדָם 'and they had nothing to do with anyone' (Jud. 18, 7*bis*).

וְלֹא לָקַחְתָּ מִיַּד אִישׁ מְאוּמָה 'and thou hast not taken anything from any one' (I Sam. 12, 4).

[1] This is somewhat different from the use of these words in the genitive in the regular sense of 'something', &c., cf. Ecc. 7, 8; 8, 1.

וְאֵין דֹּבֵר אֵלָיו דָּבָר 'and no one said anything to him' (Job 2, 13).

The interrogative pronouns are occasionally used as indefinites in the sense of 'any', 'no', used absolutely, e. g.,

עֹד מִי־לְךָ פֹּה 'hast thou any here besides' (Gen. 19, 12).

וְרָאִיתִי מָה וְהִגַּדְתִּי לָךְ 'and if I see anything I will tell you' (I Sam. 19, 3).

וּבַל יֵדָעָה מָּה 'and she knows nothing' (Prov. 9, 13; contr. Neh. 2, 12).

Sometimes they are strongly indefinite meaning 'any one whatsoever', 'anything whatsoever',[1] e. g.,

שִׁמְרוּ־מִי בַּנַּעַר בְּאַבְשָׁלוֹם 'let any one at all [= everyone whatsoever] guard the young man Absalom' (II Sam. 18, 12).

יַעֲבֹר עָלַי מָה 'let come upon me what will [= anything whatsoever]' (Job 13, 13).

וַיֹּאמֶר וִיהִי מָה אָרֻצָה־נָּא 'and he said whatever may be [= let happen anything at all] let me run . . . ' (II Sam. 18, 22).

Sometimes the interrogative is employed as an enclitic particle to emphasize the indefinite meaning of one of the expressions for 'some', 'any', 'no', e. g.,

וְדָבָר מַה־יַּרְאֵנִי וְהִגַּדְתִּי לָךְ 'if he shows me anything at all, I will tell you' (Num. 23, 3; cf. I Sam. 19, 3 *above*).

The idea of choice in 'any' and the idea of negation in 'no' may be emphasized by the use of כֹּל employed in the same way as when it means 'every', 'all' (cf. pp. 158ff., 203ff.), usually in connection with one of the constructions already discussed, but occasionally alone. When used alone כֹּל may refer either to individuals or to quantity, meaning, for example 'any one' or 'anything'; it may stand with or without article. A verb whose subject is modified by כֹּל in this sense usually agrees with the noun, but may agree with כֹּל. When כֹּל has the constructions of 'all' the sense is partitive. This use of כֹּל is comparatively rare in affirmative sentences, e. g.,

וְכָל־הַנֹּגֵעַ בְּכֹל אֲשֶׁר יִהְיֶה תַחְתָּיו 'and everyone that touches anything that was under him' (Lev. 15, 10; cf. Jer. 42, 21).

כָּל־אִישׁ זֹבֵחַ זֶבַח וּבָא נַעַר הַכֹּהֵן 'when any man whatsoever offered a sacrifice, the servant of the priest came . . . ' (I Sam. 2, 13; cf. Gen. 4, 15).

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[1] These cases seem to stand midway between the interrogative and indefinite use of these pronouns, e. g., מִי in II Sam. 18, 12 means something between 'whoever it may be' and 'any one at all'.

כָּל־תְּפִלָּה" אֲשֶׁר תִּהְיֶה לְכָל־הָאָדָם" וְאַתָּה תִּשְׁמַע 'any prayer . . . whatsoever that any one shall make . . . hear thou' (I Ki. 8, 38—39; II Ch. 6, 29—30; cf. Dt. 14, 20).

הֲמִמֶּנִּי יִפָּלֵא כָּל־דָּבָר 'is anything at all too hard for me' (Jer. 32, 27).

אִם אֶקַּח מִכָּל־אֲשֶׁר־לָךְ 'if I take anything at all of yours' (Gen. 14, 23; cf. II Sam. 14, 19).

לֹא יָשׁוּב מִפְּנֵי־כֹל 'and does not turn aside for any [beast]' (Prov. 30, 30).

לֹא יִצְלַח לַכֹּל 'it is good for nothing' (Jer. 13, 7; 10; cf. Ps. 49, 18).

מִבְּלִי הִשָּׁאֵיר־לוֹ כֹל בְּמָצוֹר 'because there is nothing left him in the siege' (Dt. 28, 55; cf. 8, 9; Prov. 13, 7: פן Dt. 4, 17).

לֹא־תַחְמֹד אֵשֶׁת רֵעֶךָ" וְכֹל אֲשֶׁר לְרֵעֶךָ 'thou shalt not covet another's wife . . . nor anything that is his' (Ex. 20, 17; Dt. 5, 18; cf. Gen. 11, 6).

וְדֹרְשֵׁי יהוה לֹא יַחְסְרוּ כָל־טוֹב 'those that seek JHVH shall not want anything good whatsoever' (Ps. 34, 11; cf. Ecc. 1, 9; Ex. 12, 20).

לֹא־יִפָּלֵא מִמְּךָ כָּל־דָּבָר 'nothing is too hard for thee' (Jer. 32, 17; cf. II Sam. 15, 11).

מָקוֹם אֲשֶׁר אֵין־שָׁם מַחְסוֹר כָּל־דָּבָר" 'a place in which there is no want of anything at all . . . ' (Jud. 18, 10).

וְלֹא יָבוֹא טָמֵא לְכָל־דָּבָר 'that no one unclean in anything might enter' (II Ch. 23, 19).

נֶפֶשׁ אֲשֶׁר תִּגַּע בְּכָל־דָּבָר טָמֵא 'anyone that touches anything unclean' (Lev. 5, 2).

כָּל־הַמַּחֲלָה אֲשֶׁר" לֹא אָשִׂים עָלֶיךָ 'none of the diseases that . . . will I put upon thee' (Ex. 15, 26).

אִם" אֶטְעַם לֶחֶם אוֹ כָל־מְאוּמָה 'if I taste bread or anything [else]' (II Sam. 3, 35).

אֵין שַׂר בֵּית־הַסֹּהַר רֹאֶה אֶת־כָּל־מְאוּמָה בְּיָדוֹ 'the warden of the prison did not look into anything that was in his charge' (Gen. 39, 23).[1]

לֹא־יֵשֵׁב בָּהֵן כָּל־אִישׁ 'no man dwells in them' (Jer. 51, 43; cf. Lev. 16, 17 אדם; 7, 27 נפש).

כָּל־מְלָאכָה לֹא יֵעָשֶׂה 'no work at all shall be done' (Ex. 12, 16; cf. Ezk. 31, 8:—*obj.* Ex. 20, 10; Lev. 7, 27; Num. 35, 22; Dt. 14, 3; 21; 16, 21).

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[1] For את cf. p. 222.

דַּם כָּל־בָּשָׂר לֹא תֹאכֵלוּ 'the blood of no flesh shall ye eat' (Lev. 17, 14).

לֹא תֹאכְלוּ מִכֹּל עֵץ הַגָּן 'thou shalt not eat from any tree at all in the garden' (Gen. 3, 1; cf. Lev. 15, 22; 18, 6; Dan. 11, 37).

וְלֹא יָבִינוּ כָּל־רְשָׁעִים 'and none of the wicked shall understand' (Dan. 12, 10; cf. Ps. 76, 6).

וְכָל־מַדְוֵי מִצְרַיִם" לֹא יְשִׂימָם בָּךְ 'and with none of the diseases of Egypt will he afflict you' (Dt. 7, 15; cf. Ex. 11, 7).

וְאַל־תִּבְחַר בְּכָל־דְּרָכָיו 'and choose none of his ways' (Prov. 3, 31; cf. Ezk. 12, 28; 33, 16).

כָּל־בָּאֶיהָ לֹא יְשׁוּבוּן 'none of those that go in to her shall return' (Prov. 2, 19; cf. Ps. 25, 3).

וְלֹא יֶאְשְׁמוּ כָּל־הַחוֹסִים בּוֹ 'and none of those that trust in him shall be desolate' (Ps. 34, 23).

וְלֹא הִפִּיל מִכָּל־דְּבָרָיו אַרְצָה 'and he let none of his words fall to the ground' (I Sam. 3, 19; cf. Gen. 14, 23).

כִּי חִנָּם מְזֹרָה הָרֶשֶׁת בְּעֵינֵי כָּל־בַּעַל כָּנָף 'for in vain [for nothing] is a net spread in the sight of any bird' (Prov. 1, 17).

A similar emphasis is sometimes expressed by using אֶחָד 'one' in conjunction with some other construction denoting 'any', 'no'. Probably אֶחָד used alone (cf. p. 170) has sometimes a similar emphasis.

לֹא נָפַל דָּבָר אֶחָד מִכָּל־הַדְּבָרִים" 'there failed nothing whatever [= not a single thing] of all the things' (Jos. 23, 14*bis*; cf. I Ki. 8, 56).

וְאִם־נֶפֶשׁ אַחַת תֶּחֱטָא" 'and if any one at all sin . . . ' (Lev. 4, 27).

Another way of expressing such emphasis is by the use of the correlative adjectives קָטֹן — גָּדוֹל 'small'—'great', טוֹב — רַע 'good'—'evil', either absolutely or attributively in connection with some construction denoting 'any',[1] 'no', e. g.,

לֹא תִלָּחֲמוּ אֶת־קָטֹן וְאֶת־גָּדוֹל" 'fight not with any at all . . . ' (I Ki. 22, 31; cf. II Ch. 18, 30 "את־הקטן; *fem.* Num. 22, 18).

מִקָּטֹן וְעַד־גָּדוֹל לֹא הֵמִיתוּ אִישׁ 'they killed none at all' (I Sam. 30, 2).

כִּי לֹא יָדַע עַבְדְּךָ בְּכָל־זֹאת דָּבָר קָטֹן־אוֹ גָדוֹל 'for thy servant knew nothing whatever of all this' (I Sam. 22, 15; דבר קטן וגדול 25, 36).

לֹא יַעֲשֶׂה אָבִי דָּבָר גָּדוֹל אוֹ דָּבָר קָטֹן" 'my father will do nothing whatever . . . ' (I Sam. 20, 2).

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[1] For the various combinations of these correlatives cf. p. 220, n.

וְלֹא נֶעְדַּר־לָהֶם מִן־הַקָּטֹן וְעַד־הַגָּדוֹל 'and there was nothing whatever lacking to them' (I Sam. 30, 19).

לֹא נוּכַל דַּבֵּר אֵלֶיךָ רַע אוֹ טוֹב 'we cannot say to you anything at all' (Gen. 24, 50; cf. 31, 24; 29; Num. 24, 13; II Sam. 13, 22; cf. *either* p. 147f.).[1]

Two correlative verbs are sometimes employed instead of two adjectives, e. g.,

לֹא אֵדַע צֵאת וָבֹא 'I know not how to go out or come in [i. e. nothing]' (I Ki. 3, 7).

אַף־תֵּיטִיבוּ וְתָרֵעוּ 'yea, do good or do evil [*something*, anything at all]' (Is. 41, 23).

Still another way of emphasizing these ideas is by using the infinitive absolute as a verbal modifier, e. g.,

הֲיָכֹל אוּכַל דַּבֵּר מְאוּמָה 'can I say anything at all' (Num. 22, 38).

וְאִם הָיוֹ תִהְיֶה לְאִישׁ 'and if she has any husband at all' (Num. 30, 7).

וְאִם גָּאֹל יִגְאַל אִישׁ מִמַּעֲשְׂרוֹ 'and if a man will redeem anything at all of his tithes' (Lev. 27, 31).

An exception to an idea modified by 'any', 'no' is introduced by מִבַּלְעָדַי; עַל; זוּלָתִי, זוּלַת; בִּלְתִּי אִם, בִּלְתִּי, רַק, כִּי, כִּי אִם 'except, besides'. The noun expressing 'one', 'thing' is often omitted (cf. p. 167f.), e. g.,

לֹא" כִּי אֱלִישָׁע" יַגִּיד לַמֶּלֶךְ 'no one . . . but Elisha . . . can tell the king' (II Ki. 6, 12).

אֵין בָּאָרוֹן רַק שְׁנֵי לֻחוֹת הָאֲבָנִים 'there is nothing in the Ark except the two tables of stone' (I Ki. 8, 9; cf. 22, 16; II Ch. 18, 15; כי אם I Ch. 15, 2).[2]

אֵין זֶה כִּי אִם רַע לֵב 'this is nothing but sadness of heart' (Neh. 2, 3; cf. Gen. 28, 17).

אֵין זֹאת בִּלְתִּי אִם חֶרֶב גִּדְעוֹן 'this is nothing else than the sword of Gideon' (Jud. 7, 14; cf. Gen. 47, 18).

לֹא בִקְּשָׁה דָּבָר כִּי אִם אֶת־אֲשֶׁר יֹאמַר הֵגַי 'she asked for nothing but what Hegai ordered' (Esth. 2, 15).

וְלֹא חָשַׂךְ מִמֶּנִּי מְאוּמָה כִּי־אִם־אוֹתָךְ 'and he has kept back from me nothing except thee' (Gen. 39, 9; cf. 6; Esth. 5, 12).

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[1] This pair of correlatives is employed in a different sense in sentenc e denoting discernment, discrimination; here the adjectives have their proper meaning (cf. Gen. 2, 9; 17; Dt. 1, 39; II Sam. 14, 17; 19, 36; I Ki. 3, 9: *also with different correlatives* Jon. 4, 11).

[2] From this use of רק with a negative is developed its use in an affirmative sentence in the sense of 'only', cf. e. g., Gen. 26, 29.

וְלָרָשׁ אֵין־כֹּל כִּי אִם־כִּבְשָׂה אַחַת קְטַנָּה 'and the poor man had nothing but one little lamb' (II Sam. 12, 3; cf. Num. 11, 6 בלתי אל; I Ki. 15, 5 רק; II Ki. 4, 2).

אִם יִרְאֶה אִישׁ בָּאֲנָשִׁים הָאֵלֶּה" אֶת־הָאָרֶץ" זוּלָתִי כָּלֵב' 'if any of these men except Caleb . . . see the land . . . ' (Dt. 1, 35—36).

וְלֹא נוֹתַר מֵהֶם אִישׁ כִּי אִם כָּלֵב' 'and none of them was left except Caleb . . . ' (Num. 26, 65; cf. I Sam. 30, 17).

אִם יִרְאוּ הָאֲנָשִׁים" אֶת־הָאֲדָמָה" בִּלְתִּי כָּלֵב" 'if any of the men . . . see the land . . . except Caleb . . . ' (Num. 32, 11—12).

אִם אַתֶּם תָּבֹאוּ אֶל־הָאָרֶץ" כִּי אִם־כָּלֵב" 'if any of you enter the land . . . except Caleb . . . ' (Num. 14, 30).

לֹא נָתְנוּ חֵלֶק לַלְוִיִּם בָּאָרֶץ כִּי אִם עָרִים לָשֶׁבֶת 'and they gave no part in the land to the Levites except cities to dwell in' (Jos. 14, 4; cf. II Ch. 21, 17; Neh. 2, 12).

לֹא נִתֵּן לָהֶם מֵהַשָּׁלָל" כִּי אִם אִישׁ אֶת־אִשְׁתּוֹ' 'let us not give them any of the spoil except to each his wife . . . ' (I Sam. 30, 22).

לֹא תִלָּחֲמוּ אֶת־קָטֹן וְאֶת־גָּדוֹל כִּי אִם אֶת־מֶלֶךְ יִשְׂרָאֵל לְבַדּוֹ 'fight not with any at all except the king of Israel alone' (I Ki. 22, 31).

אֵין לִי טוֹב כִּי הִמָּלֵט אִמָּלֵט אֶל־אֶרֶץ פְּלִשְׁתִּים 'there is nothing good for me to do except to escape to the land of the Philistines' (I Sam. 27, 1; cf. Ecc. 8, 15 כי אם).

וְרַק הִיא יְחִידָה אֵין לוֹ מִמֶּנּוּ בֵּן אוֹ בַת 'and besides her his only child, he had not any one, son or daughter' (Jud. 11, 34).

וְאֵין מִבַּלְעָדַי מוֹשִׁיעַ 'and besides me there is no savior' (Is. 43, 11; cf. 44, 6; 8; 45, 6).

וְיִתֵּן אִישׁ בָּךְ אֶת־שְׁכָבְתּוֹ מִבַּלְעָדֵי אִישֵׁךְ 'and if some other man beside thy husband has had intercourse with thee' (Num. 5, 20); cf. Jos. 22, 19).

וּמוֹשִׁיעַ אַיִן בִּלְתִּי 'and there is no savior besides me' (Hos. 13, 4; cf. I Sam. 2, 2 בלתך: בלתי + *noun* Jos. 11, 19).[1]

וְאֵדַע כִּי אֵין זוּלָתֶךָ לִגְאוֹל 'and I know there is no other besides thee to redeem' (Ru. 4, 4).

וְאֵין אֱלֹהִים זוּלָתֶךָ 'and there is no other god besides thee' (II Sam. 7, 22; I Ch. 17, 20).

זוּלָתִי אֵין אֱלֹהִים 'besides me there is no other god' (Is. 45, 5; cf. 22; Hos. 13, 4).

בְּעָלוֹנוּ אֲדֹנִים זוּלָתֶךָ 'other lords besides thee have ruled us' (Is. 26, 13).

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[1] In Ex. 22, 19 בלתי is a conjunction.

אִם־תִּקַּח נָשִׁים עַל־בְּנֹתַי 'if thou takest other wives in addition to my daughters' (Gen. 31, 50).

An element modified by 'some', 'any', 'no' may be compared with another element, either in the comparison of equality[1] or in that of superiority. The indefinite element is sometimes completely omitted, e. g.,

אֵין כָּמֹנִי 'there is no one like me' (Ex. 9, 14; cf. Is. 46, 9).

כִּי אֵין כָּמוֹךָ 'for there is no one like thee' (II Sam. 7, 22: cf. Jer. 10, 6; 7; I Ch. 17, 20).

אֵין קָדוֹשׁ כיהוה" וְאֵין צוּר כֵּאלֹהֵינוּ 'there is none so holy as JHVH, and there is no rock like our God' (I Sam. 2, 2; cf. Gen. 41, 39).

וְלֹא נִמְצָא מִכֻּלָּם כְּדָנִיֵּאל 'and none of them all were found like Daniel' (Dan. 1, 19).

כִּי אֵין כָּמוֹךָ אֱלֹהִים 'for there are no gods like thee' (I Ki. 8, 23; cf. II Ch. 6, 14).

אֵין כָּמוֹךָ בָאֱלֹהִים 'none of the gods are like thee' (Ps. 86, 8*bis*).

אֲשֶׁר כָּמוֹךָ לֹא הָיָה לְפָנֶיךָ 'so that there was none like thee before' (I Ki. 3, 12*bis*).

אֲשֶׁר לֹא הָיָה כָמוֹךָ אִישׁ 'so that no one was like thee' (I Ki. 3, 13; cf. Job 35, 8).

וְלֹא הָיָה כַיּוֹם הַהוּא לְפָנָיו וְאַחֲרָיו 'and there was no day like that day before it or after it' (Jos. 10, 14).

לֹא תַעֲשׂוּ כָּמֹהוּ 'you shall not make any other like it' (Ex. 30, 32; cf. 33; 38; I Sam. 10, 24; 21, 10 *fem.*; II Ki. 18, 5; 23, 25; Jer. 30, 7; Ezk. 5, 9; Jo. 2, 2; Job 1, 8; 2, 3).

אֵינֶנּוּ גָדוֹל בַּבַּיִת הַזֶּה מִמֶּנִּי 'there is no one in this house greater than I' (Gen. 39, 9).

אֵין טוֹב מֵאֲשֶׁר יִשְׂמַח הָאָדָם בְּמַעֲשָׂיו 'there is nothing better than that a man should rejoice in what he has done' (Ecc. 3, 22; cf. 2, 24;[2] cf. with כי אם, כי 8, 15 and I Sam. 27, 1).

The idea of 'nothing' as an entity = 'nothingness' 'thing of nought' is expressed by a combination of negative and a word for 'anything', viz., לְאַדָּבָר, בְּלִימָה; by לֹאהוֹן 'not substance', and by a number of nouns or negatives used as nouns,

[1] כ in these constructions followed by a pronoun is very similar to constructions of 'such' (cf. p. 129f.).

[2] If this passage belongs here מן must have fallen out (cf. *Die Fünf Megillot; Der Prediger erklärt von* D. G. Wildeboer, Freiburg i. Br. [= Kurz. Handc. zum AT., 17] p. 130f.).

viz., אָוֶן 'falseness', אַיִן 'non-entity', אֶפֶס (אֶפַע) 'ceasing, end', בִּלְתִּי 'not', הֶבֶל 'breath', רוּחַ 'wind', שָׁוְא 'vanity, falseness', תֹּהוּ 'waste, emptiness', e. g.,

הַשְּׂמֵחִים לְלֹא דָבָר 'oh ye that rejoice in nothingness [= a thing of no account]' (Am. 6, 13).

תֹּלֶה אֶרֶץ עַל־בְּלִימָה 'he hangs the earth upon nothing' (Job 26, 7).

תִּמְכֹּר־עַמְּךָ בְלֹא־הוֹן 'thou sellest thy people for nought' (Ps. 44, 13).

וּבֵית־אֵל יִהְיֶה לְאָוֶן 'and Bethel shall become nothingness' (Am. 5, 5).

וְחֶלְדִּי כְאַיִן נֶגְדֶּךָ 'my age is a nothing before thee' (Ps. 39, 6; cf. Is. 41, 11).

וְכֹל שָׂרֶיהָ יִהְיוּ אָפֶס 'and all her princes shall be nothing' (Is. 34, 12).

וּלְבִלְתִּי רָאוּ 'and they look to what is nothing' (Ezk. 13, 3).

הַכֹּל הֶבֶל וּרְעוּת רוּחַ 'all is nothingness and striving after wind' (Ecc. 1, 14; cf. 1, 2).

וְהַנְּבִיאִים יִהְיוּ לְרוּחַ 'and the prophets shall become nothingness' (Jer. 5, 13).

הַעֲבֵר עֵינַי מֵרְאוֹת שָׁוְא 'turn aside my eyes from seeing things of nought' (Ps. 119, 37).

יַעֲלוּ בַתֹּהוּ וְיֹאבֵדוּ 'they go to nothing and perish' (Job 6, 18; cf. 26, 7; Is. 29, 21).

הֵן כֻּלָּם אָוֶן אֶפֶס מַעֲשֵׂיהֶם רוּחַ וָתֹהוּ נְסִכֵּיהֶם 'behold they are all vanity, their works are nothing, their molten images are wind and emptiness' (Is. 41, 29; cf. 40, 17; 23; 41, 12; 24; 49, 4).

The idea 'for nothing, gratis'[1] in which 'nothing' is an entity like the expressions in the last paragraph, is expressed by חִנָּם, e. g.,

וַעֲבַדְתַּנִי חִנָּם 'shouldst thou serve me for nothing' (Gen. 29, 15; cf. Ex. 21, 2; Is. 52, 5; Job 22, 6).

הַחִנָּם יָרֵא אִיּוֹב אֱלֹהִים 'does Job reverence God for nothing' (Job 1, 9).

חִנָּם נִמְכַּרְתֶּם 'ye have sold yourselves for nought' (Is. 52, 3).

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[1] 'For nothing' = 'not for anything is rendered according to the rules that apply in general to 'some', 'any', 'no'; cf. למאומה I Ki. 10, 21; II Ch. 9, 20: לַכֹּל Jer. 13, 7; 10.

Much, Many.

These ideas used absolutely are expressed by the pronominal adjective רַב, and by the infinitive absolute הַרְבֵּה used as an invariable pronominal adjective.[1] The singular of רַב, and הַרְבֵּה are used for both 'much' and 'many'; 'many' is also expressed by the plural of רַב, e. g.,

אִם אֶשְׂמַח כִּי רַב חֵילִי 'if I rejoice because my wealth is much' (Job 31, 25).

אֲבָל הָעָם רָב 'but the people are many, much' (Ezr. 10, 13; cf. Num. 13, 18; I Sam. 14, 6; Is. 31, 1).

וְיָדַעְתָּ כִּי רַב זַרְעֶךָ 'and thou shalt know that thy offspring shall be many' (Job 5, 25).

אִם־מְעַט וְאִם־הַרְבֵּה יֹאכֵל 'whether he eats little or much' (Ecc. 5, 11; cf. Hag. 1, 6; 9).

וְיִזְכֹּר אֶת־יְמֵי הַחֹשֶׁךְ כִּי הַרְבֵּה יִהְיוּ 'and let him remember the days of darkness, for they shall be many' (Ecc. 11, 8).

יִרְאוּ רַבִּים וְיִירָאוּ 'many will see and fear' (Ps. 40, 4; cf. Job 11, 19; Neh. 6, 18).

כִּי רַבִּים רַחֲמָיו 'for his mercies are many' (II Sam. 24, 14; cf. Ezk. 33, 24).

הִנֵּה יִסַּרְתָּ רַבִּים 'lo thou hast instructed many' (Job 4, 3).

כִּי שָׁמַעְתִּי דִבַּת רַבִּים 'for I have heard the slander of many' (Ps. 31, 14).

כְּמוֹפֵת הָיִיתִי לָרַבִּים 'I was a wonder to many' (Ps. 71, 7).

רָאוֹת רַבּוֹת וְלֹא תִשְׁמֹר 'thou seest may things but dost not heed' (Is. 42, 20).

רַבּוֹת רָעוֹת צַדִּיק 'many are the afflictions of the righteous' (Ps. 34, 20).

הֵן רַבִּים עַתָּה עַם הָאָרֶץ 'behold the people of the land are now many' (Ex. 5, 5).

The adjective רַב may be used in the construct before a following genitive in the sense of having much of what the genitive denotes, e. g.,

רַב־חֶסֶד 'full of kindness [h. much kindness]' (Jo. 2, 13; cf. Ex. 34, 6; Ezk. 17, 7; Ps. 147, 5; Prov. 14, 29; 29, 22).

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[1] כַּבִּיר 'great, mighty', seems to be used in a sense very similar to 'much' in Job 31, 25; Is. 16, 14. Certain of the higher round numbers, especially אֶלֶף are employed at times in a somewhat indefinite sense very much like 'great number', 'very many'. They may stand either absolutely or attributively, e. g., Ps. 50, 10; 90, 4; 91, 7; Job 9, 3.

וּמַעְלִים עֵינָיו רַב־מְאֵרוֹת 'and he that hides his eyes shall have many curses' (Prov. 28, 27; cf. 16; 20; II Sam. 23, 20).

וְרַבַּת בָּנִים אֻמְלָלָה 'and she that has many children is become feeble' (I Sam. 2, 5).

הָעִיר רַבָּתִי עָם 'the city that had many people' (Lam. 1, 1).

רַבַּת אוֹצָרֹת בָּא קִצֵּךְ 'oh thou that hast many treasures [Babylon], thy end is come' (Jer. 51, 13).

יִתְקַלְסוּ בָךְ׳ רַבַּת הַמְּהוּמָה 'they shall mock thee . . . that art in much confusion' (Ezk. 22, 5; cf. רב Jer. 32, 19).

These ideas used attributively are expressed by the same words employed as adjectives. The singular of רַב is used with singulars and collectives, the plural with plurals, and הַרְבֵּה (once הַרְבּוֹת) with any noun,[1] e. g.,

זָהָב רַב 'much gold' (I Ki. 10, 2; cf. Dt. 28, 38 זרע; II Ch. 32, 29 רכוש).

בִּזָּה רַבָּה 'much plunder' (II Ch. 14, 13; cf. I Ch. 18, 8 נחשת).

עַם־רַב 'many people' (II Sam. 13, 34; cf. Jos. 11, 4; Ezk. 17, 9; II Ch. 30, 13; cf. Jos. 22, 8 מקנה).

עַם גָּדוֹל וְרַב 'a people great and many' (Dt. 2, 21).

טוֹבָה הַרְבֵּה 'much good' (Ecc. 9, 18).

חָכְמָה׳ וּתְבוּנָה הַרְבֵּה 'much wisdom and understanding' (I Ki. 5, 9).

שָׁנִים הַרְבֵּה 'many years' (Ecc. 11, 8; cf. Ecc. 6, 11 דברים; 12, 12 ספרים; Jos. 22, 8 שלמות).

גּוֹיִם רַבִּים 'many nations' (Dt. 7, 1; 15, 6; 28, 12; cf. Gen. 21, 34 ימים; Jos. 22, 8 נכסים; II Sam. 22, 17 מים).

עַמִּים רַבִּים 'many peoples' (Is. 2, 3; 17, 12; Ezk. 3, 6; 32, 9; 10; 38, 9; 15; Mi. 4, 3; 13; 5, 7; Zech. 8, 22).

עָרִים רַבּוֹת 'many cities' (Zech. 8, 20; cf. Ps. 106, 43 פעמים: שנים Neh. 9, 30; Ecc. 11, 8 *with* הרבה).

רָעוֹת רַבּוֹת וְצָרוֹת 'many evils and troubles' (Dt. 31, 17; 21).

אָכֹל דְּבַשׁ הַרְבּוֹת לֹא טוֹב 'eating much honey is not good' (Prov. 25, 27).

The plural of רַב sometimes precedes its noun, e. g.,

רַבִּים בָּנִים 'many sons' (I Ch. 28, 5; cf. Jer. 16, 16 צידים; Ps. 32, 10 מכאובים; Prov. 7, 26 חללים).

רַבּוֹת בָּנוֹת 'many daughters' (Prov. 31, 29; cf. Neh. 9, 28 עתים).

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[1] The adjective טוֹב 'good' may be employed just as in English, in a sense somewhat like 'much', viz., 'good with respect to size, quantity', cf. Gen. 15, 15; 25, 8; 30, 20; Prov. 31, 18; Ecc. 4, 9.

The ideas 'much', 'many' used attributively may also be expressed by the nouns רֹב, מַרְבִּית (once) 'abundance' in the construct before a singular, or a plural or collective noun respectively,[1] e. g.,

רַב־אֹכֶל 'much food' (Prov. 13, 23; cf. Gen. 27, 28; Ps. 37, 11; 72, 7; Job 36, 18; Ecc. 1, 18*bis*).

רֹב חָלָל 'many slain' (Nah. 3, 3).

רֹב שָׁנִים 'many years' (Job 32, 7; cf. Prov. 14, 4; 20, 15).

רֹב חֲסָדֶיךָ 'thy many kindnesses' (Ps. 106, 7).

חֲצִי מַרְבִּית חָכְמָתֶךָ 'half of the greatness of thy wisdom' (II Ch. 9, 6).

Similar ideas are expressed by the prepositional phrase לָרֹב 'in abundance' placed after the noun. The construction is late, occurring chiefly in Chronicles (elsewhere I Ki. 1, 19; 25; Zech. 14, 14; Job 26, 3; Neh. 9, 25), e. g.,

בַּרְזֶל לָרֹב 'much iron' (I Ch. 22, 3*bis*; cf. 8; II Ch. 9, 1; 17, 5; 18, 1; 24, 11: הַמָּזוֹן II Ch. 11, 23).

צֹאן לָרֹב 'many sheep' (I Ch. 12, 40; cf. II Ch. 14, 14; 16, 8; 18, 2; 29, 35; 32, 5; 29).

זְבָחִים לָרֹב 'many sacrificies' (I Ch. 29, 21; cf. 22, 4; 29, 2; II Ch. 2, 8; 30, 24: *before noun* I Ch. 22, 15).

Occasionally הַרְבֵּה is employed instead of רֹב in this construction, e. g.,

כָּל־יַיִן לְהַרְבֵּה 'abundance of all kinds of wine' (Neh. 5, 18).

פָּרָשִׁים לְהַרְבֵּה 'many horsemen' (II Ch. 16, 8).

In a few passages these phrases with ל are employed absolutely, e. g.,

כִּי לָרֹב הָיָה 'for it [iron] was much, in abundance' (I Ch. 22, 14; cf. II Ch. 20, 25; 31, 10).

Attributive 'much', 'many' is sometimes expressed by כָּבֵד 'heavy', e. g.,

עַם כָּבֵד 'many people, a large army' (Num. 20, 20; cf. Ex. 12, 38; I Ki. 10, 2; II Ch. 9, 1).

The expression כְּדֵי 'as much as a sufficiency of' (cf. p. 194), is sometimes used in a sense closely approximating 'much', 'many', e. g.,

וּכְדֵי בְּזָיוֹן וְקֶצֶף 'and there will be enough [much] contempt and wrath' (Esth. 1, 18).

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[1] For המון 'multitude' before a genitive in the sense of 'very much, many' cf. p. 192f.

Attributive 'many' is expressed by a species of repetition, singular + plural of same noun in—

עָשִׂיתִי לִי ״ שִׁדָּה וְשִׁדּוֹת 'I procured for myself . . . many concubines' (Ecc. 2, 8).

The plural of 'day' יָמִים is sometimes employed in the sense of 'a considerable time, many days',[1] e. g.,

וַתֹּאכַל הִיא וְהוּא וּבֵיתָהּ יָמִים 'and she and he and her family had food for many days' (I Ki. 17, 15; cf. Ps. 34, 13; Dan. 10, 14; 11, 33).

The ideas 'much', 'many', used partitively are expressed by רַב or הַרְבֵּה + dependent noun after the prepositions מִן or בְּ, e. g.,

וְרַבִּים מֵעַמֵּי הָאָרֶץ מִתְיַהֲדִים 'and many of the people of the land became Jews' (Esth. 8, 17; cf. Ezr. 3, 12; Dan. 12, 2).

וְגַם הַרְבֵּה נָפַל מִן־הָעָם 'and many of the people also have fallen' (II Sam. 1, 4).

וְנָפַל מִמֶּנּוּ רָב 'lest many of them [עָם people] fall' (Ex. 19, 21).

רַבַּת מֵאֶפְרַיִם 'much, many of Ephraim' (II Ch. 30, 18).

רַבַּת בַּקָּהָל 'much, many of the congregation' (II Ch. 30, 17).[2]

The same idea may be expressed by using independently the definite noun or pronoun of which logically a part is taken, and following it by an expression for 'much, many', e. g.,

וַיַּעַשׂ״ כָּל־הַכֵּלִים הָאֵלֶּה לָרֹב מְאֹד 'and he made very many of all these vessels' (cf. II Ch. 4, 18).

רַב may be used attributively as the modifier of a definite noun in the sense of 'great in quantity, number'. In this case it has of course the definite article like any descriptive adjective,[3] e. g.,

גְּאוֹן יְרוּשָׁלַם הָרָב 'the great [amount of] pride of Jerusalem' (Jer. 13, 9).

וְכִסּוּךְ הַמַּיִם הָרַבִּים 'and the many waters will cover thee' (Ezk. 26, 19).

עַל־הָעָם הָרָב הַזֶּה 'upon this great [numerous] people' (I Ki. 5, 21; cf. II Ch. 20, 12; 15).

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[1] From this use is developed the meaning 'year', cf. Gesenius-Buhl, p. 292.

[2] II Sam. 24, 16 also belongs here if we take רַב together with הַמַּשְׁחִית בָּעָם = 'the destroyer of many of the people', רַב, however, may also be taken separately = 'it is enough', cf. p. 201.

[3] In וּמַצְדִּיקֵי הָרַבִּים (Dan. 12, 3) the article of course belongs to the whole expression 'turners of many to righteousness'.

וַיְהִי בַיָּמִים הָרַבִּים הָהֵם 'and it came to pass after those many days [after a long time]' (Ex. 2, 23).

בְּכָל־הֶהָמוֹן הָרָב 'in all the great [numerous] multitude' (Is. 16, 14).

טוּבְךָ הָרָב 'thy great [much] kindness' (Neh. 9, 35).

רַחֲמֶיךָ הָרַבִּים 'thy many mercies' (Dan. 9, 18; Neh. 9, 19; 27; 31; cf. II Ki. 9, 22; Jer. 11, 15).

מֵי הַנָּהָר הָעֲצוּמִים וְהָרַבִּים 'the mighty and many waters of the river' (Is. 8, 7).

Used absolutely with the article the singular רַב is employed in a similar sense. The plural with article has sometimes the force of a superlative, sometimes apparently the same force as the form without article', e. g.,

מֵאֵת הָרַב תַּרְבּוּ 'from [the tribe] that is numerous thou shalt take many [cities]' (Num. 35, 8; cf. 26, 54; 33, 54).

כִּי אַתֶּם הָרַבִּים 'for you are the most [more] numerous' (I Ki. 18, 25).

וּבַגּוֹיִם הָרַבִּים לֹא הָיָה מֶלֶךְ כָּמֹהוּ 'and among [the] many nations [that exist] there was no king like him' (Neh. 13, 26).

וְהִמְשִׁילָם בָּרַבִּים 'and he will make them rule over many' (Dan. 11, 39; cf. Is. 53, 12).[2]

וּמַשְׂכִּילֵי עָם יָבִינוּ לָרַבִּים 'and they that understand among the people shall instruct many' (Dan. 11, 33: cf. 9, 27; Is. 53, 11; Esth. 4, 3).[2]

The ideas 'much', 'many' may also be expressed by various conjugations of the verbs רבה, רבב, and עצם (apparently only once and then in a construction meaning 'more' cf. p. 196), e. g.,

רְאֵה אוֹיְבַי כִּי רַבּוּ 'consider my enemies, for they are many' (Ps. 25, 19; cf. I Sam. 14, 30; I Ch. 23, 17).

וְיִרְבּוּ לְךָ שְׁנוֹת חַיִּים 'and the years of thy life shall be many' (Prov. 4, 10).

פְּרוּ וּרְבוּ 'increase and be many' (Gen. 1, 22).

הַיּוֹם רַבּוּ עֲבָדִים 'now-a-days there are many servants that . . .' (I Sam. 25, 10; cf. Is. 66, 16; Jer. 5, 6; 14, 7).

וַיְהִי כִּי־הֵחֵל הָאָדָם לָרֹב 'and when men began to become many' (Gen. 6, 1).

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[1] This article is perhaps the indefinite definite article, the sense being 'those that are many under the conditions that prevail' (cf. p. 172, n. 1).

[2] It is possible, of course, that in these examples בְּ and לְ are to read for בַּ and לָ.

רַבֶּה צְבָאֶךָ וְצֵאָה 'make your army great [much] and come out' (Jud. 9, 29).

וַאֲשֶׁר הִרְבָּה אֶת־חֲלָלֵינוּ 'and who slew many of us [made many our slain]' (Jud. 16, 24; cf. Hos. 8, 11).

וְתַרְבִּי לָךְ בֹּרִית 'and tho thou takest much soap' (Jer. 2, 22; cf. Gen. 3, 16; Num. 26, 54; 33, 54; 35, 8; II Ch. 33, 23).

הִרְבָּה כושֵׁל 'he makes many stumble' (Jer. 46, 16).

וְלֹא הֶעְדִּיף הַמַּרְבֶּה 'and he that gathered much had nothing over' (Ex. 16, 18; cf. 17; Ecc. 6, 11; Neh. 9, 37).

The ideas 'much', 'many' may be emphasized by the addition of the adverb מְאֹד 'very', e. g.,

כִּי רַב מְאֹד מַחֲנֵהוּ 'for his camp is very great' (Jo. 2, 11).

וְהָיָה הַדָּגָה רַבָּה מְאֹד 'and the fish shall be very numerous' (Ezk. 47, 9).

וְהָאָרֶץ נִשְׁאֶרָה הַרְבֵּה מְאֹד" 'and the land remaining is very much' (Jos. 13, 1).

כִּי רַבִּים רַחֲמָיו מְאֹד 'for his mercies are very many' (I Ch. 21, 13).

זָהָב רַב מְאֹד 'very much gold' (I Ki. 10, 2).

מִקְנֶה רַב מְאֹד 'very much cattle' (Jos. 22, 8; cf. 11, 4; Ezr. 10, 1; II Ch. 32, 29).

נְחשֶׁת רַבָּה מְאֹד 'very much copper' (I Ch. 18, 8).

שִׂלְמוֹת הַרְבֵּה מְאֹד 'very many garments' (Jos. 22, 8; cf. Gen. 41, 49; Jer. 40, 12; II Ch. 14, 13).

חַיִל לָרֹב מְאֹד 'a very great force' (II Ch. 24, 24; cf. 9, 9; 30, 13).

פָּרָשִׁים לְהַרְבֵּה מְאֹד 'very many horsemen' (II Ch. 16, 8).

וַיַּעַשׂ" כָּל־הַכֵּלִים הָאֵלֶּה לָרֹב מְאֹד 'and he made very many of all these vessels' (II Ch. 4, 18).

בְּחַיִל כָּבֵד מְאֹד 'with a very great force' (I Ki. 10, 2; II Ch. 9, 1; cf. Ex. 12, 38).

וַאֲשֶׁר תִּרְבּוּן מְאֹד 'and that ye may become very many' (Dt. 6, 3).

וַיִּרְבּוּ מְאֹד 'and [the water המים] became very much' (Gen. 7, 18; cf. 47, 27; Ps. 107, 38).

הָמוֹן 'multitude' + genitive may be regarded as the emphatic form of רב + genitive (cf. p. 189); the genitive may also be modified by רַב, e. g.,

וַיִּשְׂאַל הָמוֹן נָשִׁים 'and he desired a great many [very many] wives' (II Ch. 11, 23; cf. Is. 29, 5*bis*; Jer. 10, 13; 49, 32; 51, 16).[1]

וְהָיִיתָ לְאַב הָמוֹן גּוֹיִם 'and thou shalt become a father of very many nations' (Gen. 17, 4; cf. 5).

הוֹי הָמוֹן עַמִּים רַבִּים 'woe to the multitude of many nations' (Is. 17, 12; cf. Dan. 11, 10).[2]

For the expression of 'many such' cf. p. 130.

When these ideas 'much', 'many' modify the first term of a comparison of equality they need not be definitely expressed, the meaning being borne by the comparative construction. The second term in this case consists of כְּ + noun or כַּאֲשֶׁר + sentence. These ideas in such a comparison, however, may be more definitely rendered by the addition of the phrase לָרֹב 'in quantity, in number'. Sometimes 'much', 'many' is definitely expressed by רַב, &c., in the first term. Sometimes לָרֹב is added pleonastically to this construction, e. g.,

לְכָל־בְּנֵי אַהֲרֹן תִּהְיֶה אִישׁ כְּאָחִיו 'it shall be for all the sons of Aaron, for one as much as the other' (Lev. 7, 10).

וַאֲנַחְנוּ נִכְרֹת עֵצִים מִן־הַלְּבָנוֹן כְּכָל־צָרְכֶּךָ 'and we will cut trees from Lebanon as many as thou wantest [according to all thy desire]' (II Ch. 2, 15).

וְקַח לְךָ כַּאֲשֶׁר תְּאַוֶּה נַפְשֶׁךָ 'and take for yourself as much as you want' (I Sam. 2, 16).

מַלֵּא אֶת־אַמְתְּחוֹת הָאֲנָשִׁים אֹכֶל כַּאֲשֶׁר יוּכְלוּן שְׂאֵת 'fill the men's sacks with as much food as they can carry' (Gen. 44, 1).

וְעַם כַּחוֹל אֲשֶׁר עַל־שְׂפַת הַיָּם לָרֹב 'and people as many as the sand on the seashore' (I Sam. 13, 5; cf. Jud. 6, 5; 7, 12*bis*; II Sam. 17, 11).

וְהִנְּכֶם הַיּוֹם כְּכוֹכְבֵי הַשָּׁמַיִם לָרֹב 'and you are this day as many as the stars in heaven' (Dt. 1, 10; cf. 10, 22; 28, 62; I Ki. 10, 27; II Ch. 1, 15; 9, 27).

עַם רַב כַּחוֹל אֲשֶׁר עַל־שְׂפַת הַיָּם לָרֹב 'a people as numerous as the sand on the seashore' (Jos. 11, 4; cf. I Ki. 4, 20).

וְיֹסֶף יהוה" אֶל־הָעָם כָּהֵם" 'and JHVH will add to the people as many again as they are . . . ' (II Sam. 24, 3).

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[1] In I Ki. 18, 41, המון may mean either 'murmuring' or 'abundance' כִּי קוֹל הָמוֹן הַגָּשֶׁם 'for there is the sound of the murmuring of [of very much] rain'; so also perhaps Jer. 10, 13; 51, 16.

[2] In Ps. 37, 16 הָמוֹן רְשָׁעִים רַבִּים means 'the abundant wealth of many wicked men'.

כִּי כְפֶשַׁע בֵּינִי וּבֵין הַמָּוֶת 'if there is as much as a step between me and death' (I Sam. 20, 3).

וַיַּעֲמֹד הַשֶּׁמֶשׁ" וְלֹא־אָץ לָבוֹא כְּיוֹם תָּמִים 'and the sun stood still . . . and did not hasten to go down for as much as a whole day' (Jos. 10, 13; cf. Num. 11, 31; II Sam. 19, 37; Ru. 1, 4; 2, 17:— Is. 26, 20; Ezr. 9, 8; II Ch. 12, 7; Ps. 105, 12; I Ch. 16, 19).[1]

'As much, many as' may also be expressed by דַּי 'sufficiency' + genitive, alone or preceded by כְּ: לָרֹב may be employed as in the last construction, e. g.,

וְאִם לֹא תַגִּיעַ יָדוֹ דֵּי שֶׂה 'and if his hand can not reach to as much as a sheep [if he cannot afford]' (Lev. 5, 7; cf. 12, 8; Jer. 51, 58*bis*; Hab. 2, 13*bis*).

וְהִשִּׂיגָה יָדוֹ וּמָצָא כְּדֵי גְאֻלָּתוֹ 'and he can afford as much as its redemption [requires]' (Lev. 25, 26; cf. Dt. 25, 2).

קָנִינוּ אֶת־אַחֵינוּ" כְּדֵי בָנוּ 'we redeemed our brethren . . . as many as we could' (Neh. 5, 8).

וּבָאוּ כְּדֵי־אַרְבֶּה לָרֹב 'and they came as many as locusts in number' (Jud. 6, 5).

The idea of 'as much, many as' may be expressed also by מִסְפָּר 'number', e. g.,

כִּי מִסְפַּר עָרֶיךָ הָיוּ אֱלֹהֶיךָ 'for thy gods were as many as [the number of] thy cities' (Jer. 11, 13; 2, 28).

וּמִסְפַּר חֲצוֹת יְרוּשָׁלַם שַׂמְתֶּם מִזְבְּחוֹת" 'ye have erected altars as many as the streets of Jerusalem' (Jer. 11, 13; cf. Job 1, 5).

וַיִּשְׂאוּ נָשִׁים לְמִסְפָּרָם 'and they took as many wives as they themselves were' (Jud. 21, 23; cf. Jos. 4, 5).

The idea 'so much, such a great quantity, number' used without expressed second term of the comparison, may be rendered by רַב or רֹב, e. g.,

וַיִּהְיוּ יָמִים שְׁלוֹשָׁה בְּזוֹזִים אֶת־הַשָּׁלָל כִּי רַב הוּא 'and they were three days taking the spoil, for it was so much' (II Ch. 20, 25).

לָמָּה לִי רֹב זִבְחֵיכֶם 'for what purpose do you make so many [are your many] sacrifices to me' (Is. 1, 11).

עַל־רֹב עֲוֹנֵךְ 'because thy transgressions are so many [on account of thy many]' (Jer. 30, 14; 15; cf. Hos. 9, 7; Lam. 1, 5).

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[1] From this use of כ is developed the meaning 'about' both quantitative and temporal, cf. Gesenius-Buhl, p. 326: in many of the examples here given כ may be translated by 'about'. The same כ is found in כַּמָּה 'how much', כִּמְעַט 'almost'.

לֹא יִסָּפֵר מֵרֹב 'it could not be counted, it was so much [for multitude]' (Gen. 16, 10; 32, 13; I Ki. 3, 8; cf. I Ki. 8, 5; II Ch. 5, 6; Dt. 28, 47; Jos. 9, 13; Ezk. 27, 12; 16; 18; 28, 18; Nah. 3, 4; Zech. 2, 8; Job 35, 9; Lam. 1, 3).

The idea '— times as much, many' may be rendered by a numeral expression followed כְּ, but it is usually expressed as a comparative (cf. p. 196), e. g.,

וְיָסַפְתִּי עֲלֵיכֶם מַכָּה שֶׁבַע כְּחַטֹּאתֵיכֶם 'and I will bring seven times as many plagues upon you as your sins deserve' (Lev. 26, 21).

יֹסֵף עֲלֵיכֶם כָּכֶם אֶלֶף פְּעָמִים יהוה" 'JHVH will make you a thousand times as many as you are' (Dt. 1, 11; cf. II Sam. 24, 3;[1] I Ch. 21, 3).

More.

This idea in the sense of 'in addition to' is the same as the idea 'other' that means 'in addition to' and is expressed by the adverb, עוֹד, שֵׁנִית (cf. p. 133 f.).

The idea 'more' in the first term of a comparison of superiority is regularly expressed by the words that denote 'much', 'many' followed by the comparative preposition מִן, tho they may be omitted, e. g.,

הִנֵּה עַם בְּנֵי יִשְׂרָאֵל רַב וְעָצוּם מִמֶּנּוּ 'behold the Israelites are more numerous and mightier than we are' (Ex. 1, 9; cf. Dt. 20, 1; Am. 6, 2).

יֵשׁ ליהוה לָתֵת לְךָ הַרְבֵּה מִזֶּה 'JHVH is able to give thee more than this' (II Ch. 25, 9; cf. Ecc. 2, 7).

כִּי עִמָּנוּ רַב מֵעִמּוֹ 'for there are more with us than with him' (II Ch. 32, 7).

כִּי רַבִּים אֲשֶׁר אִתָּנוּ מֵאֲשֶׁר אוֹתָם 'for those that are with us are more numerous than those that are with them' (II Ki. 6, 16;[2] Is. 54, 1; I Ch. 24, 4).

כִּי תֹאמַר" רַבִּים הַגּוֹיִם הָאֵלֶּה מִמֶּנִּי 'if thou sayest . . . these nations are more numerous than I' (Dt. 7, 17).

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[1] Here כָּהֵם וְכָהֵם מֵאָה פְּעָמִים may mean 'as many as they are, and a hundred times as many as they are'. i. e. 'not only once but a hundred times as many'. Others think it means 'a hundred times and again a hundred times as many', cf. K. Budde, *Die Bücher Samuel*, Tübingen u. Leipzig, 1902 [= Kurz. Handc. zum AT., 8], p. 329.

[2] Read אִתָּם for אוֹתָם, cf. *Crit. Ed. of Book of Kings* by B. Stade and F. Schwally. Leipzig, 1904 (= SBOT, 9) p. 207, l. 10.

וַיִּהְיוּ הַמֵּתִים אֲשֶׁר הֵמִית בְּמוֹתוֹ רַבִּים מֵאֲשֶׁר הֵמִית בְּחַיָּיו 'and those he killed in his death were more than those he killed in his life-time' (Jud. 16, 30; cf. Jos. 10, 11).

הֶעָשִׁיר לֹא יַרְבֶּה" מִמַּחֲצִית הַשֶּׁקֶל 'the rich man shall not give more ... than half a shekel' (Ex. 30, 15).

מֵחול יִרְבּוּן 'they are more in number than the sand' (Ps. 139, 18; cf. I Ki. 5, 10).

רַבּוּ מִשַּׂעֲרוֹת רֹאשִׁי שׂנְאַי 'my enemies are more numerous than the hairs of my head' (Ps. 69, 5; cf. Jer. 46, 23).

עָצְמוּ מִשַּׂעֲרוֹת רֹאשִׁי 'they are more numerous than the hairs of my head' (Ps. 40, 13).

לֹא מֵרֻבְּכֶם מִכָּל־הָעַמִּים חָשַׁק יהוה בָּכֶם" 'not because you were more numerous than any other people has JHVH loved you ...' (Dt. 7, 7).

וַתַּרְבִּי אֶת־תּוֹעֲבוֹתַיִךְ מֵהֵנָּה 'and thou hast made thy abominations more than they [did]' (Ezk. 16, 51; cf. Ex. 36, 5).

נַחַת לָזֶה מִזֶּה 'this has more rest than the other' (Ecc. 6, 5; cf. Prov. 26, 12; 29, 20).

וְהוּא שָׁנִים יַעֲמֹד מִמֶּלֶךְ הַצָּפוֹן 'and he will stand more years than the king of the north' (Dan. 11, 8; cf. Ezk. 16, 52; 23, 11 *bis*; Ps. 4, 8; Esth. 2, 17).

וַיַּתְעֵם מְנַשֶּׁה לַעֲשׂוֹת אֶת־הָרַע מִן־הַגּוֹיִם" 'and Manasseh seduced to do more evil than did the nations ...' (II Ki. 21, 9).

צִדְקִי מֵאֵל 'my righteousness is more than God's' (Job 35, 2).

The idea '— times as much, many' may be expressed by this same construction, e. g.,

וַתֵּרֶב מַשְׂאַת בִּנְיָמִין מִמַּשְׂאֹת כֻּלָּם חָמֵשׁ יָדוֹת 'and Benjamin's portion was five times as much [more] as the portions of all [the others]' (Gen. 43, 34).

The ideas 'more than' 'as much, many as' may be rendered by a numeral expression followed by עַל 'over', e. g.,

וַאֲנִי נָתַתִּי לְךָ שְׁכֶם אַחַד עַל־אַחֶיךָ 'and I will give thee one shoulder [of land] more than thy brothers' (Gen. 48, 22).

וְהָיָה מִשְׁנֶה עַל אֲשֶׁר יִלְקְטוּ יום יום 'and it was double as much as they gathered every day' (Ex. 16, 5).

וְהִכֵּיתִי אֶתְכֶם" שֶׁבַע עַל־חַטֹּאתֵיכֶם 'and I will punish you seven times as much as your sins [deserve]' (Lev. 26, 24; cf. 28).

The verb יָסַף 'to add, do more, make more' usually in the Hiphil, may express the idea of 'more'. Sometimes it is combined with other constructions denoting 'more', e. g.,

אֶת־הַדְּבָרִים הָאֵלֶּה דִּבֶּר יהוה" וְלֹא יָסַף 'these words JHVH spoke ... and no more' (Dt. 5, 19).

כֹּה יַעֲשֶׂה יהוה לִי וְכֹה יֹסִיף כִּי" 'JHVH do so to me and more also if ...' (Ru. 1, 17; cf. I Sam. 14, 44; 20, 13; II Sam. 3, 9; 3, 35; I Ki. 2, 23; 19, 2: with אם I Sam. 3, 17; 25, 22; I Ki. 20, 10; II Ki. 6, 31: with אם־לא II Sam. 19, 14—cf. also Ps. 120, 3; Ezk. 5, 16).

לְהוֹסִיף עַל־אַשְׁמַת יִשְׂרָאֵל 'to make the guilt of Israel more, greater' (Ezr. 10, 10; cf. Ezk. 23, 14; Ps. 71, 14; Job 34, 32).

יֹסֵף יהוה עֲלֵיכֶם 'JHVH will increase you [= make you more]' (Ps. 115, 14).

יָסַפְתָּ עַל־הַשְּׁמוּעָה אֲשֶׁר שָׁמָעְתִּי 'thou hast added to the report that I heard' (II Ch. 9, 6).

וְיוֹסִיף דַּעַת יוֹסִיף מַכְאוֹב 'and he that increases knowledge, increases pain' (Ecc. 1, 18; cf. Neh. 13, 18).

וּמַה־יּוֹסִיף דָּוִד עוֹד לְדַבֵּר אֵלֶיךָ 'and what more can David say to you' (II Sam. 7, 20; cf. Prov. 11, 24).

וְיָסַפְתָּ לְךָ עוֹד שָׁלֹשׁ עָרִים עַל־הַשָּׁלֹשׁ הָאֵלֶּה 'then thou shalt get three more [other] cities besides these three' (Dt. 19, 9).

וַיּוֹסֶף אַחְאָב לַעֲשׂוֹת" מִכֹּל־מַלְכֵי יִשְׂרָאֵל" 'and Ahab did more ... than all the kings of Israel ...' (I Ki. 16, 32).

וְיָסַפְתִּי לְיַסְּרָה אֶתְכֶם שֶׁבַע עַל־חַטֹּאתֵיכֶם 'and I will chastise you seven times as much as your sins deserve' (Lev. 26, 18).

Most.

This idea may be rendered by making definite the expressions for 'much', 'many', e. g.,

כִּי אַתֶּם הָרִבִּים 'for you are the most numerous' (I Ki. 18, 25).[1]

רַב־אָדָם יִקְרָא אִישׁ חַסְדּוֹ 'most men will proclaim, each his own goodness' (Prov. 20, 6).[2]

This idea in the sense of partitive 'majority, greater number of' may also be expressed by מַרְבִּית followed by the definite genitive of the modified noun or pronoun, e. g.,

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[1] Possibly also לָרַבִּים Esth. 4, 3; cf., however, רב with article in an indefinite sense, p. 191. In Ex. 16, 17; 18, the article of הַמַּרְבֶּה makes the participle definite, not the idea of 'much', in v. 18, however, לֹא הֶעְדִּיף הַמַּרְבֶּה 'and he that gathered much had nothing over' המרבה comes very close to being a superlative and was perhaps felt as such (cf. הַמַּמְעִיט Num. 11, 32), tho it is more likely that it has the same force as המרבה in v. 17, which is certainly not superlative.

[2] Here רַב־אָדָם is poetical for רב הָאָדָם with article.

כִּי מַרְבִּית הָעָם" לֹא הִטַּהֲרוּ 'for most of the people had not cleansed themselves' (II Ch. 30, 18).

וְעַד־הֵנָּה מַרְבִּיתָם שֹׁמְרִים" 'hitherto most of them had watched ...' (I Ch. 12, 29).

A little, Few.

The idea of 'a little' both absolutely and attributively is expressed by מְעַט:[1] when used attributively it usually stands in the construct before its noun, but may stand after it in the genitive, e. g.,

אִם־מְעַט וְאִם־הַרְבֵּה יֹאכֵל 'whether he eats little or much' (Ecc. 5, 11; cf. Gen. 30, 15; 30; Dt. 28, 38; Jos. 22, 17; Hag. 1, 6; 9; 2, 6; Ps. 8, 6; 37, 16; Prov. 15, 16; 16, 8).

לֵב רְשָׁעִים כִּמְעָט 'the heart of the wicked is like a little [thing]' (Prov. 10, 20).

הִמְעַט כִּי" 'is it a little thing that ...' (Num. 16, 13).

מְעַט מַיִם 'a little water' (Gen. 18, 4; 24, 17; 43, 2; 11*bis*; 44, 25; I Sam. 14, 29; I Ki. 17, 12; Prov. 6, 10; 24, 33: Is. 26, 20;[2] Ezr. 9, 8[2]).

עֵזֶר מְעָט 'a little help' (Dan. 11, 34; cf. Ecc. 10, 1; Ezk. 11, 16).

'A little' is also expressed by זְעִיר in—

זְעִיר שָׁם זְעִיר שָׁם 'here a little, there a little' (Is. 28, 10; 13).

The idea of 'few' used absolutely may be expressed by מְעַט, its plural מְעַטִּים, or by מִסְפָּר 'number': used attributively, it is expressed by מְעַט, מִסְפָּר or מִזְעָר (only once) used in the genitive, or as adjective after its noun; by מִצְעָר in the construct before following genitive (only once); by אֲחָדִים as adjective after a plural noun (cf. p. 173); by the dual or the numeral two in the sense of 'a couple', 'one or two', e. g.,

וְהָעָם מְעַט בְּתוֹכָהּ 'and the people in it were few' (Neh. 7, 4; cf. Ecc. 9, 14).

מְעַט וְרָעִים הָיוּ יְמֵי שְׁנֵי חַיַּי 'few and evil were the years of my life' (Gen. 47, 9; cf. Job 10, 20).

כִּי מְעַט הֵמָּה 'for they are few' (Jos. 7, 3).

יִהְיוּ יָמָיו מְעַטִּים 'his days shall be few' (Ps. 109, 8; cf. Ecc. 5, 1).

וְאַל־יָמֹת וְיִהְיוּ מְתָיו מִסְפָּר 'and let him not die and his men not be few' (Dt. 33, 6; cf. Is. 10, 19).

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[1] שֶׁמֶץ 'whisper' is used in a sense somewhat like 'a little' in Job 4, 12; 26, 14.

[2] כִּמְעַט רֶגַע in these two passages means 'as much as a little bit of a moment', 'for a very little while' (cf. pp. 193f., 194, n.).

הַמְעַט הוּא אִם רַב 'whether they [העם the people] are few or many' (Num. 13, 18; cf. I Sam. 14, 6).
וַאֲנָשִׁים מְעַט עִמִּי 'and few men were with me' (Neh. 2, 12).
מְתֵי מְעָט 'a few men' (Dt. 26, 5; 28, 62).
יָמִים מִסְפָּר 'a few days' (Num. 9, 20).
מְתֵי מִסְפָּר 'a few men' (Gen. 34, 30; Dt. 4, 27; Jer. 44, 28; Ps. 105, 12; I Ch. 16, 19; cf. Job 16, 22).
אֲנוֹשׁ מְזֻעָר 'a few men' (Is. 24, 6).
מִצְעַר אֲנָשִׁים 'a few men' (II Ch. 24, 24).
אוֹ יָמִים אוֹ חֹדֶשׁ אוֹ יָמִים 'either a few days or a month or many days [a year]' (Num. 9, 22).
וְהִנְנִי מְקַשֶּׁשֶׁת שְׁנַיִם עֵצִים 'and see I am gathering a stick or two . . .' (I Ki. 17, 12).

The idea of 'few in number' may also be expressed by צָעִיר. Just as רַב may take the genitive in the sense of 'having much, many', this word may take a dependent noun with לְ in the sense of 'having few, few in', e. g.,
וְרַב יַעֲבֹד צָעִיר 'and the numerous [people] will serve the one few in number' (Gen. 25, 23; cf. Mi. 5, 1; Ps. 68, 28).
וְהַצָּעִיר לְגוֹי עָצוּם 'and the one few in number [shall be] a mighty nation' (Is. 60, 22).
צָעִיר אֲנִי לְיָמִים 'I have but few days' (Job 32, 6; cf. 30, 1).[1]

Like רַב (cf. p. 191) מְעַט may take the article in the sense of 'small in number', and in the sense of a superlative, e. g.,
וְלַמְעַט תַּמְעִיט נַחֲלָתוֹ 'and to the [tribe] small in number thou shalt give a little portion' (Num. 26, 54; 33, 54; cf. 35, 8).
כִּי אַתֶּם הַמְעַט מִכָּל־הָעַמִּים 'for you are the smallest in number of all the peoples' (Dt. 7, 7).

The idea of 'few' used partitively is expressed by one of the words for 'few' governing the modified noun with the preposition מִן or בְּ, e. g.,
וְהוֹתַרְתִּי מֵהֶם אַנְשֵׁי מִסְפָּר 'and I will leave a few of them' (Ezk. 12, 16).
כִּי נִשְׁאַרְנוּ מְעַט מֵהָרֵבָּה 'for we are left a few of many' (Jer. 42, 2).
וְלָקַחְתָּ מִשָּׁם מְעַט בְּמִסְפָּר 'and thou wilt take from there a few of the number' (Ezk. 5, 3).

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[1] From such cases as these, צעיר develops the meaning 'young', cf. Gesenius-Buhl, p. 683.

וְאִם מְעַט נִשְׁאַר בַּשָּׁנִים עַד־שְׁנַת הַיֹּבֵל 'and if there remain but few of the years to the year of jubilee' (Lev. 25, 52).

The ideas 'a little', 'few' may also be expressed by verbal forms derived from the stem מעט, e. g.,

וְהִרְבֵּיתִים וְלֹא יִמְעָטוּ 'and I will make them many and they will not be few' (Jer. 30, 19; cf. Neh. 9, 32; *Piel* Ecc. 12, 3).

וְהִמְעִיטָה אֶתְכֶם 'and they [חַיַּת הַשָּׂדֶה the wild beasts] will make you few in number' (Lev. 26, 22; cf. II Ki. 4, 3; Num. 26, 54; 33, 54; 35, 8).

וַיִּלְקְטוּ הַמַּרְבֶּה וְהַמַּמְעִיט 'and gathered, both those that gathered much and those that gathered little' (Ex. 16, 17; cf. 18).

The ideas 'a little', 'few' are apparently emphasized by מְזֻעָר used adverbially, just as 'much', 'many' are emphasized by מְאֹד 'very', e. g.,

עוֹד מְעַט מְזֻעָר וְ 'yet a very little [time] and . . .' (Is. 10, 25; 29, 17).

וּשְׁאָר מְעַט מְזֻעָר 'and the rest shall be very few' (Is. 16, 14).

When the noun depending on מְעַט is also modified by a demonstrative, it may apparently stand either with or without article, e. g.,

מְעַט דְּבַשׁ הַזֶּה 'a little of this honey' (I Sam. 14, 29).

מְעַט הַצֹּאן הָהֵנָּה 'those few sheep' (I Sam. 17, 28).

Less.

The idea 'less' in the first term of a comparison of inferiority may be expressed by one of the words denoting 'a little', 'few' followed by the comparative preposition מִן. The word denoting 'a little', 'few', however, may be omitted, e. g.,

וְהַדַּל לֹא יַמְעִיט מִמַּחֲצִית הַשֶּׁקֶל 'and the poor shall not give less than half a shekel' (Ex. 30, 15).

כִּי יַשֶּׁה לְךָ אֱלוֹהַּ מֵעֲוֹנֶךָ 'that God exacts of thee [less] than thine iniquity [deserves]' (Job 11, 6).

מֵאֶפֶס וְתֹהוּ נֶחְשְׁבוּ־לוֹ 'they are accounted by him [as less] than nothing' (Is. 40, 17).

וְעַתָּה שָׂחֲקוּ עָלַי צְעִירִים מִמֶּנִּי לְיָמִים 'and now those that have fewer days that I, mock me' (Job 30, 1).

Least.

This idea may be expressed by making the expressions for 'a little', 'few' definite, e. g.,

כִּי אַתֶּם הַמְעַט מִכָּל־הָעַמִּים 'for you are the least of all peoples', (Dt. 7, 7).

הַמַּמְעִיט אָסַף עֲשָׂרָה חֳמָרִים 'and the one that gathered least gathered ten homers' (Num. 11, 32).[1]

וּמִשְׁפַּחְתִּי הַצְּעִרָה מִכָּל־מִשְׁפְּחוֹת שִׁבְטֵי בִנְיָמִן 'and my gens is the least numerous of all the gentes of the tribes of Benjamin' (I Sam. 9, 21; cf. Jud. 6, 15).

לַמִּצְעָר יָרָשׁוּ עַם קָדְשֶׁךָ 'for the least little while thy holy people possessed it' (Is. 63, 18).

Enough.

This idea used absolutely may be rendered by רַב 'much' or דַּי 'sufficiency'. When that for which anything is a sufficiency is expressed, the construction is either רַב with לְ + 'that for which', or דַּי with possessive suffix or following genitive, e. g., רַב 'it is enough' (Gen. 45, 28; II Sam. 24, 16;[2] I Ki. 19, 4; I Ch. 21, 15; cf. Ex. 9, 28).

רַב לָךְ 'it is enough for thee' (Dt. 3, 26; cf. Ezk. 44, 6; 45, 9; Dt. 33, 7).

יֶשׁ־לִי רָב אָחִי 'I have enough, my brother' (Gen. 33, 9).

רַב לָכֶם שֶׁבֶת בָּהָר הַזֶּה 'you have dwelt long enough on this hill' [enough is your dwelling on this hill]' (Dt. 1, 6; cf. 2, 3).

עַד־בְּלִי־דָי 'until there is not enough [room to hold it]' (Mal. 3, 10).

אֶכֹל דֵּיֶךָּ 'eat enough for thyself' (Prov. 25, 16).

הֲלוֹא יְגַנְּבוּ דַּיָּם 'would they not steal enough for themselves' (Ob. 5; cf. Ex. 36, 7; Jer. 49, 9).

וּלְבָנוֹן אֵין דֵּי בָּעֵר וְחַיָּתוֹ אֵין דֵּי עֹלָה 'Lebanon is not enough for a burning, nor its animals for a sacrifice' (Is. 40, 16; cf. Dt. 15, 8; Nah. 2, 13; Jer. 51, 58*bis*; Hab. 2, 13*bis*).

וְאִם־לֹא מָצְאָה יָדוֹ דֵּי הָשִׁיב לוֹ 'and if his hand can not find enough to restore it to him' (Lev. 25, 28).

The noun הוֹן 'substance' may be used absolutely with the meaning 'it is enough', like רַב; occasionally כֹּל seems to have a meaning very similar to 'enough',[3] e. g.,

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[1] In Ex. 16, 17; 18 המעיט has probably a positive meaning 'the one that gathered little', tho in v. 18 it approaches closer to the superlative meaning cf. הַמְּרֻבֶּה p. 197, n. 1.

[2] Cf. p. 190, n. 2.

[3] In Jud. 21, 14, כֵּן is regarded by some (cf. Gesenius-Buhl[13], Leipzig, 1899, p. 375) as having the meaning of 'enough', this meaning in this

אַרְבַּע לֹא אָמְרוּ הוֹן 'four things do not say *enough*' (Prov. 30, 15; cf. 16).

קַח־נָא אֶת־בִּרְכָתִי" כִּי יֶשׁ־לִי־כֹל 'take, I pray, my present . . . for I have all [I need, enough]' (Gen. 33, 11).

As an attribute this idea may be expressed by דַּי or שָׂבְעָה + the genitive of the noun of which there is a sufficiency.[1] Sometimes one of the expressions for 'enough' used absolutely has practically the force of an attribute, e. g.,

דֵּי חַלַב עִזִּים 'enough goat's milk' (Prov. 27, 27).

דֵּי הָעֲבָדָה 'enough of the service' (Ex. 36, 5).

שִׂבְעַת לֶחֶם 'bread enough' (Ezk. 16, 49).

גַּם־תֶּבֶן גַּם־מִסְפּוֹא רַב עִמָּנוּ 'we have both straw and fodder enough [both straw and fodder are enough with us]' (Gen. 24, 25).

The idea of enough may also be expressed by the verbs שׂוּה, שׂפק 'to be sufficient', מָצָא 'to reach', שָׂבַע 'to have enough, be sated', the last usually with reference to food, e. g.,

אִם־יִשְׂפֹּק עֲפַר שֹׁמְרוֹן לִשְׁעָלִים לְכָל־הָעָם" if the dust of Samaria were enough for handfuls for all the people . . .' (I Ki. 20, 10).

וְכָל־זֶה אֵינֶנּוּ שֹׁוֶה לִי" 'and all this is not enough for me . . .' (Esth. 5, 13).

וְלֹא מָצְאוּ לָהֶם כֵּן 'and yet [even thus] they were not enough for them' (Jud. 21, 14; cf. Num. 11, 12*bis*; Hos. 12, 9[2]).

לֹא יִמְצָא לָנוּ הָהָר 'the mountain is not enough for us' (Jos. 17, 16; cf. Zech. 10, 10).

עֹבֵד אַדְמָתוֹ יִשְׂבַּע־לָחֶם וּמְרַדֵּף רֵיקִים יִשְׂבַּע־רֵישׁ 'he that works his land will have enough bread, but he that follows vain things will have his fill of poverty' (Prov. 28, 19; cf. 30, 16).

וַתֹּאכַל וַתִּשְׂבַּע" 'and she ate and had enough . . .' (Ru. 2, 14; cf. Ezk. 16, 28*bis*; Hos. 4, 10; Prov. 30, 15; II Ch. 31, 10).

לֹא יָדְעוּ שָׂבְעָה 'they never have enough' (Is. 56, 11).

לְאָכְלָה לְשָׂבְעָה 'that they may eat enough' (Is. 23, 18; cf. Hag. 1, 6).

אֵת אֲשֶׁר הוֹתִרָה מִשְּׂבְעָהּ 'what she left after she had enough' (Ru. 2, 18).

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passage, however, is expressed by the verb מצא (cf. p. 202), כן having its usual meaning 'thus, even so'. So regarded in Gesenius-Buhl[15].

[1] מִדֵּי + genitive is said to occasionally have the meaning of 'every', cf. p. 153, n. 2.

[2] To be read כָּל־יִקְנְיָנוֹ לֹא יִמְצְאוּ לָעָוֹן אֲשֶׁר חָטָא 'all his goods are not enough for the sins he has committed' cf. K. Marti, *Dodekapropheton*, p. 96.

Too much, too little.

These ideas are ordinarily rendered by one of the expressions for 'much', 'a little', usually by רַב and מְעַט, either used absolutely or followed by the comparative preposition מִן: in the latter case מְעַט may be omitted, e. g.,

עוֹד הָעָם רָב 'the people are still too many' (Jud. 7, 4).

רַב לָכֶם '[you take] too much upon you' (Num. 16, 3).

רַב לָכֶם מֵעֲלוֹת יְרוּשָׁלִַם 'it is too much [long] for you to go up to Jerusalem' (I Ki. 12, 28; 19, 7).

כִּי הָיָה חֵלֶק בְּנֵי יְהוּדָה רַב מֵהֶם 'for the portion of the Judahites was too much for them' (Jos. 19, 9).

רַב הָעָם אֲשֶׁר אִתְּךָ מִתִּתִּי אֶת־מִדְיָן בְּיָדָם 'the people with thee are too many for me to give the Midianites into their hand' (Jud. 7, 2).

וְכִי־יִרְבֶּה מִמְּךָ הַדֶּרֶךְ 'and if the way is too much [long] for thee' (Dt. 14, 24).

וְאִם מְעַט 'and if it is too little' (II Sam. 12, 8; cf. Num. 16, 13[?]).

רַק הַכֹּהֲנִים" לְמֻעָט 'but the priests were too few' (II Ch. 29, 34).

הַמְעַט מִכֶּם" 'is it too little for you . . . ' (Num. 16, 9; Is. 7, 13; Ezk. 34, 18; cf. Job 15, 11; Ezk. 16, 20[?]).

וְאִם יִמְעַט הַבַּיִת מִהְיוֹת מִשֶּׂה 'and if the family is too few [in number] for a lamb' (Ex. 12, 4).

וַיֵּצֵא גְּבוּל בְּנֵי דָן מֵהֶם 'and the boundaries of the Danites were too little for them' (Jos. 19, 47).

'Too much' may also be expressed by 'more than enough' (cf. p. 202), e. g.,

מַרְבִּים הָעָם לְהָבִיא מִדֵּי הָעֲבֹדָה לַמְּלָאכָה 'the people furnish more than enough service for the work' (Ex. 36, 5).

All.

This idea used absolutely in the sense of 'everything', 'all of it', 'all of them' referring either to all things in creation, or to all things in a certain class or set, is expressed by כֹּל or הַכֹּל apparently without difference of meaning. When הַכֹּל stands as subject of a verbal sentence, the verb may be plural when the subject represents a plural idea,[1] e. g.,

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[1] Cf. כל, הכל 'every one' p. 158.

כֹּל שַׁתָּה תַחַת רַגְלָיו 'thou hast put everything under his feet' (Ps. 8, 7; cf. Jer. 44, 18; Zeph. 1, 2; Prov. 16, 4; 28, 5; Job 13, 1; 42, 2).

נָתַתִּי לָכֶם אֶת־כֹּל 'I have given you all [of them]' (Gen. 9, 3).

אָנֹכִי יהוה עֹשֶׂה כֹּל 'I am JHVH, the maker of all' (Is. 44, 24; cf. Prov. 26, 10).

בְּחֹסֶר כֹּל 'in want of all things' (Dt. 28, 48; 57; cf. 47; Ezk. 44, 30 *bis*; Ps. 119, 128).

וַיִּתֶּן־לוֹ מַעֲשֵׂר מִכֹּל 'and he gave him a tenth of all (Gen. 14, 20).

הַכֹּל הָבֶל 'everything is vanity' (Ecc. 1, 2; cf. I Ki. 6, 18; 7, 33; II Ki. 24, 16; 25, 17; Jer. 52, 22; Ps. 119, 91; Ecc. 2, 16; 3, 20; 6, 6; 9, 2; Ezr. 2, 42; 8, 35; I Ch. 29, 16; II Ch. 28, 6; 29, 28; 35, 7).

הַכֹּל בָּא 'all came to pass' (Jos. 21, 43; cf. II Sam. 17, 3; Ecc. 3, 20 *bis*).

הַכֹּל בָּאוּ לָכֶם 'they all came to pass for you' (Jos. 23, 14).

וְהִקְטִיר הַכֹּהֵן אֶת־הַכֹּל" 'and the priest shall sacrifice all of it...' (Lev. 1, 9; cf. 13; 8, 27; Dt. 2, 36; Jos. 11, 19; II Sam. 19, 31; I Ki. 14, 26; Ecc. 3, 11; 7, 15; 10, 19; 11, 5; II Ch. 12, 9).

הַכֹּל הֵשִׁיב דָּוִד 'David recovered everything, all of them' (I Sam. 30, 19; cf. Ex. 29, 24; II Sam. 24, 23; Dan. 11, 2: Is. 65, 8; Ezk. 7, 14; Ezr. 1, 11; I Ch. 21, 23; 28, 19; 29, 19; II Ch. 36, 17; 18).

כִּי יוֹצֵר הַכֹּל הוּא 'for he is the former of all things' (Jer. 10, 16; 51, 19; cf. Is. 29, 11; II Ch. 31, 5).

ויהוה בֵּרַךְ אֶת־אַבְרָהָם בַּכֹּל 'and JHVH blessed A. in everything' (Gen. 24, 1; cf. II Sam. 23, 5; Ps. 103, 19; I Ch. 29, 12).

לַכֹּל זְמָן 'everything has a time' (Ecc. 3, 1; 19; cf. I Ch. 29, 12: כ Job 24, 24).

The pronoun כֹּל used absolutely may be modified by a relative clause, usually introduced by a relative pronoun. כֹּל in this case never takes the article, tho it may be preceded by the *nota accusativi* אֵת, e. g.,

תָּמוּת אַתָּה וְכָל־אֲשֶׁר לָךְ 'thou shalt die and all that is thine' (Gen. 20, 7; cf. 6, 17; 13, 1; 31, 21; 43; 39, 3; 45, 11; Lev. 15, 20 *bis*; Num. 19, 14; II Sam. 16, 4; I Ki. 20, 4; Ezk. 47, 9).

וַיַּעֲזֹב כָּל־אֲשֶׁר־לוֹ בְּיַד יוֹסֵף 'and he left everything that he had in Joseph's hand' (Gen. 39, 6; cf. 3; 8; 21, 12[?]; Jud. 13, 14; I Sam. 9, 19; Neh. 5, 19; 9, 6 *bis*).

שְׁמַרְתֶּם אֵת כָּל־אֲשֶׁר צִוָּה אֶתְכֶם מֹשֶׁה 'ye have observed everything that Moses commanded you' (Jos. 22, 2; cf. Gen. 12, 20; 24, 36; 25, 5; Ex. 20, 11; Num. 16, 30; Dt. 29, 8; I Sam. 3, 12; II Sam. 14, 20; I Ki. 2, 3*bis*; II Ki. 20, 15; Jer. 38, 9; Esth. 6, 13).

וְשִׂים לִבְּךָ לְכֹל אֲשֶׁר אֲנִי מַרְאֶה אוֹתָךְ 'and put thy mind upon all that I shall show thee' (Ezk. 40, 4; cf. Ex. 36, 1; Jos. 22, 2).

אֱלֹהִים עִמְּךָ בְּכֹל אֲשֶׁר־אַתָּה עֹשֶׂה 'God is with thee in all that thou doest' (Gen. 21, 22; cf. 39, 5; Ex. 23, 13; I Ki. 2, 26; 11, 37; Ecc. 9, 3).

וַתָּרַע לַעֲשׂוֹת מִכֹּל אֲשֶׁר הָיוּ לְפָנֶיךָ 'and thou didst evil more than all that were before thee' (I Ki. 14, 9; cf. 22; 16, 30; II Ki. 21, 11; Ecc. 2, 7:—Gen. 6, 2; Jud. 13, 13; Ezk. 43, 11).

הִפְקִיד אֹתוֹ בְּבֵיתוֹ וְעַל כָּל־אֲשֶׁר יֶשׁ־לוֹ 'and he placed him over his house and over all that he had' (Gen. 39, 5; cf. Num. 1, 50).

וַיַּעַשׂ נֹחַ כְּכֹל אֲשֶׁר צִוָּה אֹתוֹ אֱלֹהִים 'and Noah did according to all that God commanded him' (Gen. 6, 22; cf. 7, 6; Ex. 29, 35; 31, 11; 39, 32; 42; 40, 16; Num. 2, 34; 8, 20; 9, 5; 30, 1; Dt. 1, 3; 41; II Ki. 11, 9; II Ch. 23, 8:—Dt. 12, 8; I Ki. 21, 26; 22, 54; II Ki. 14, 3; 18, 3; 23, 32; 37; 24, 9; 19; Ezk. 24, 24; II Ch. 26, 4; 27, 2; 29, 2:—Jos. 1, 17; 11, 23; I Ki. 8, 56; II Ki. 10, 30; Jer. 42, 20).

וְכָל־יֶשׁ־לוֹ נָתַן בְּיָדוֹ 'and all [that] he had he put in his hands' (Gen. 39, 4; cf. Ex. 9, 4).

This idea in an attributive sense may be expressed by כל in the construct before, or by כל + retrospective suffix after, the modified definite noun. When the noun is singular the expression denotes quantity, when the noun is plural or collective it refers to number. The article is often omitted in poetry, e. g.,

כָּל־הָאָרֶץ 'all the land, the whole land' (Jos. 11, 23; Gen. 13, 9).

כָּל־הַיּוֹם 'all the day, the whole day' (Is. 65, 2; 28, 24).

כָּל־הָאַיִל 'the whole ram' (Ex. 29, 18; Lev. 8, 21).

כָּל־הַגּוֹיִם 'all the nations' (Is. 2, 2; cf. Jer. 42, 17).

כָּל־הַיָּמִים 'all the days' (Job 1, 5).

כָּל־הַנָּשִׁים 'all the women' (Ex. 15, 20).

כָּל־הָעָם 'the whole people, all the people' (Gen. 19, 4; cf. 3, 14; Ps. 116, 11).

כָּל־יִשְׂרָאֵל 'all Israel, all the Israelites' (I Ch. 11, 1; cf. Gen. 45, 9).

כָּל־שֻׁלְחָנוֹת 'all the tables' (Is. 28, 8; cf. Jer. 25, 23; Ps. 89, 48; 64, 9; Cant. 4, 14*bis*).
כָּל־רֹאשׁ 'the whole head' (Is. 1, 5*bis*; cf. 9, 11; II Ki. 23, 3*bis*; Ezk. 7, 17; 29, 7; 36, 5).[1]
תֵּבֵל כֻּלָּהּ 'the whole world' (Job 34, 13).
הָעָם כֻּלּוֹ 'all the people' (Is. 9, 8; cf. Mal. 3, 9).
יִשְׂרָאֵל כֻּלָּהּ 'all Israel' (II Sam. 2, 9; cf. Jer. 48, 31).
מִצְרַיִם כֻּלָּהּ 'all Egypt' (Ezk. 29, 2; cf. 36, 5; Jer. 13, 19).
עַמִּים כֻּלָּם 'all peoples' (Mi. 1, 2; Ps. 67, 4; 6; II Ch. 18, 27; cf. Is. 43, 14; 44, 9; Ezk. 32, 12; 30).
עַמֵּךְ כֻּלָּם 'all thy people' (Is. 60, 21).
מִבְחַר בְּנֵי אַשּׁוּר כֻּלָּם 'all the best Assyrians' (Ezk. 23, 7).

The idea of 'all' may be emphasized by using both constructions with כֹּל together, e. g.,

כָּל־בֵּית יִשְׂרָאֵל כֻּלָּהּ 'the whole house of Israel' (Ezk. 11, 15; 20, 40; 36, 10).
כָּל־אֱדוֹם כֻּלָּהּ 'the whole of Edom' (Ezk. 35, 15).
כָּל־מַלְכֵי גּוֹיִם כֻּלָּם 'all the kings of the Gentiles' (Is. 14, 18).
כָּל־הָעֵדָה כֻּלָּם 'the whole congregation' (Num. 16, 3).
כָּל־צָרַיִךְ כֻּלָּם 'all thy enemies' (Jer. 30, 16).

'All' in the sense of 'everything' may also be expressed by כָּל־דָּבָר, כָּל־הַדָּבָר (cf. p. 160f.), and כָּל־הַדְּבָרִים 'all the things' e. g., כָּל־הַדְּבָרִים יְגֵעִים 'all things are continually laboring' (Ecc. 1, 8)· וַיְסַפֵּר" אֵת כָּל־הַדְּבָרִים אֲשֶׁר עָשָׂה 'and he told everything that he had done' (Gen. 24, 66; cf. Lev. 8, 36; Dt. 1, 18).

When the idea of 'all' modifies a demonstrative pronoun, the demonstrative is treated just like a modified noun. When the demonstrative is singular the feminine זֹאת is usually employed. These expressions ordinarily take אֵת in the accusative, e. g.,

כָּל־זֹאת *nom.* 'all this' (Jud. 6, 13; Mi. 1, 5; Ps. 44, 18).
אֵת־כָּל־זֹאת *acc.* 'all this' (Gen. 41, 39; *without* את Dt. 32, 28).
בְּכָל־זֹאת 'in all this' (I Sam. 22, 15; II Sam. 14, 19; Is. 5, 25; 9, 11; 16; 20; 10, 4; Hos. 7, 10; Ps. 78, 32; Job 1, 22; 2, 10; Neh. 10, 1; cf. II Ch. 21, 18).
כָּל־זֶה *nom.* 'all this' (Esth. 5, 13).

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[1] The article is said to be often omitted with parts of the body after כל cf. Gesenius-Kautzsch, § 127*c*. This is probably simply the frequent poetical omission of the article, so that these cases do not differ in kind from those in the preceding example.

אֶת־כָּל־זֶה *acc.* 'all this' (Ecc. 8, 9; 9, 1*bis*).
כָּל־זֹה *acc.* 'all this' (Ecc. 7, 23).
כָּל־אֵלֶּה *nom.* 'all these' (Gen. 49, 28).
אֶת־כָּל־אֵלֶּה *acc.* 'all these things' (Gen. 15, 10).
בְּכָל־אֵלֶּה 'in all these things' (Job 12, 9).
אֵלֶּה כֻלָּם *nom.* 'all these' (Hab. 2, 6).

כֹּל + singular demonstrative has sometimes the force of 'every one of them' (cf. p. 159).

The noun modified by כֹּל may take other nominal modifiers (possessive suffix, descriptive adjective, demonstrative, genitive, relative clause)[1]; כֹּל + suffix stands after all other modifiers (cf. p. 206), e. g.,

כָּל־טוּבִי 'all my goodness' (Ex. 33, 19; cf. Dt. 5, 13).
כָּל־עַצְמוֹתַי 'all my bones' (Ps. 22, 18; cf. Num. 31, 10; Jer. 35, 8; Ezk. 43, 11).
כָּל־עַמָּהּ 'all her people' (Lam. 1, 11; cf. Gen. 41, 40).
כָּל־הַדְּבָרִים הַטּוֹבִים 'all the good things' (Jos. 23, 14).
כָּל־הֶעָרִים הַנִּמְצָאוֹת 'all the cities that they found' (Jud. 20, 48).
כָּל־תּוֹעֲבוֹת רָעוֹת 'all the evil abominations' (Ezk. 6, 11).
כָּל־הַדָּבָר הַטּוֹב 'all the good [thing]' (Jos. 23, 15*bis*).
כָּל־שְׁכֵנַי הָרָעִים 'all my evil neighbors' (Jer. 12, 14).
כָּל־הָאָרֶץ הַזֹּאת 'this whole land' (Jer. 25, 11; cf. 45, 4).
כָּל הַדְּבָרִים הָאֵלֶּה 'all these things' (Dt. 4, 30; I Ch. 17, 15).
כָּל־הֶעָרִים הָאֵלֶּה 'all these cities' (Num. 21, 25).
כָּל־מַלְכֵי הָאָרֶץ 'all the kings of the earth' (Ps. 102, 16).
כָּל־בְּנֵי יִשְׂרָאֵל 'all the Israelites' (Lev. 21, 24).
כָּל־אַנְשֵׁי בֵיתוֹ 'all the men of his house' (Gen. 17, 27).
כָּל־הָאֲנָשִׁים אֲשֶׁר שָׁמוּ אֶת־פְּנֵיהֶם 'all the men that turned their faces . . .' (Jer. 42, 17; cf. 16, 15; Gen. 6, 17; Num. 35, 7; Dt. 4, 3).

When the idea of 'all' modifies a personal pronoun the pronoun is expressed by affixing a possessive suffix to כֹּל. If the pronoun is singular, the expressions indicate quantity or extent; if plural or collective, number. These expressions may stand in apposition to a preceding noun or pronoun, e. g.,

אָסֹף אֶאֱסֹף יַעֲקֹב כֻּלֶּךָּ 'I will assemble all of thee, oh Jacob' (Mi. 2, 12).

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[1] In Ps. 89, 51 כל and רב appear to be used together, viz., כָּל־רַבִּים עַמִּים, but the passage is corrupt, cf. B. Duhm, *Die Psalmen*, Freiburg i. B., 1899 (= Kurz. Handc. zum AT., 14) p. 224.

אַל־תִּשְׂמְחִי פְלֶשֶׁת כֻּלָּךְ 'let none of thee rejoice, oh Philistia' (Is. 14, 29; cf. 31).

כֻּלָּךְ יָפָה רַעְיָתִי 'all of thee is fair, my sweetheart' (Can. 4, 7).

כִּי עָלִית כֻּלָּךְ לַגַּגּוֹת 'for thou, all of thee, hast gone up to the house-tops' (Is. 22, 1).

וַיֵּצֵא הָרִאשׁוֹן אַדְמוֹנִי כֻּלּוֹ כְּאַדֶּרֶת שֵׂעָר 'and the first came out red, all of him was [he was all] like a hairy mantel' (Gen. 25, 25; cf. Lev. 13, 13; Nah. 2, 1; Job 21, 23; Cant. 5, 16).

וְהַר סִינַי עָשַׁן כֻּלּוֹ 'and Mt. Sinai, all of it, smoked' (Ex. 19, 18; cf. Prov. 24, 31; Jer. 2, 21; 48, 38).

וַיֵּצֵא חָצִין כֻּלּוֹ 'yet all go out keeping time [אַרְבֶּה 'locusts]' (Prov. 30, 27).

אֶת־כָּל־כִּכַּר הַיַּרְדֵּן כִּי כֻלָּהּ מַשְׁקֶה " '. . . the whole plain of Jordan, that all of it was well watered' (Gen. 13, 10; cf. Ex. 25, 36; 37, 22; Is. 48, 6; Jer. 6, 6; 50, 13; Am. 8, 8; 9, 5; Nah. 3, 1; Ps. 139, 4; Job 38, 18).

הִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ 'behold a candle-stick, all of it gold' (Zech. 4, 2).[1]

כֻּלָּנוּ בְּנֵי אִישׁ אֶחָד נָחְנוּ 'we are all of us the sons of one man (Gen. 42, 11; cf. Ex. 12, 33; Dt. 5, 3; II Sam. 19, 7; Is. 64, 7; 8).

כֻּלָּנוּ אָבָדְנוּ 'all of us are lost' (Num. 17, 27; cf. II Sam. 13, 25; Is. 53, 6; 59, 11; 64, 5*bis*).

אֶל־מִי מִכֻּלָּנוּ 'to which of us' (II Ki. 9, 5).

הֲלֹא אָב אֶחָד לְכֻלָּנוּ 'have not all of us one father' (Mal. 2, 10; cf. Prov. 1, 14; *gen.* Is. 53, 6).

וְאַתֶּם" חַיִּים כֻּלְּכֶם הַיּוֹם 'and you . . . are all of you alive this day' (Dt. 4. 4; cf. 29, 9; Jud. 20, 7; Is. 50, 11; Ps. 82, 6; Job 13, 4; 16, 2).

וַתִּקְרְבוּן אֵלַי כֻּלְּכֶם 'and all of you came to me' (Dt. 1, 22; cf. Jos. 8, 4; I Sam. 22, 8; Is. 48, 14; 65, 12; Jer. 2, 29; Ps. 62, 4; Job 27, 12).

יַעַן הָיוֹת כֻּלְּכֶם לְסִגִים 'because ye are all become dross' (Ezk. 22, 19).

גַּם־לְכֻלְּכֶם יִתֵּן בֶּן־יִשַׁי שָׂדוֹת וּכְרָמִים 'will the son of Jesse give to all of you fields and vineyards' (I Sam. 22, 7*bis*).

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[1] The whole sentence זהב כלה is *nomen rectum* to construct מנורת, cf. Gesenius-Kautzsch, § 130*d*.

וַיִּפְּלוּ כֻלָּם לְפִי חָרֶב עַד־תֻּמָּם 'and all of them fell by the sword until there were none of them left' (Jos. 8, 24; cf. I Sam. 22, 11).

"אָנֹכִי נֹתֵן אֶת־כֻּלָּם חֲלָלִים 'I will deliver them all slain . . . ' (Jos. 11, 6; cf. Is. 57, 13; Ecc. 2, 14; 7, 18[?]; 9, 11).

כֻּלָּם אֲנָשִׁים רָאשֵׁי בְנֵי יִשְׂרָאֵל הֵמָּה 'all of them were men, chiefs of the Israelites' (Num. 13, 3; cf. I Sam. 26, 12; II Ki. 19, 35; Ezk. 7, 16; I Ch. 9, 22: I Ch. 2, 6; 7, 3).

וַיִּתֵּן שׁוֹפָרוֹת בְּיַד כֻּלָּם 'and he put trumpets in the hands of all of them' (Jud. 7, 16; cf. Gen. 43, 34; Nah. 2, 11; Prov. 22, 2).

וּמֶלֶךְ אֶחָד יִהְיֶה לְכֻלָּם 'and all of them shall have one king' (Ezk. 37, 22; cf. 24; I Sam. 6, 4).

יֹצְרֵי פֶסֶל כֻּלָּם תֹּהוּ 'all those that make idols are nothing' (Is. 44, 9; cf. 43, 14; 60, 21; Jer. 30, 16).

וּבְצַעֵם בְּרֹאשׁ כֻּלָּם 'and cut them in the head, all of them' (Am. 9, 1).

עָלַי הָיוּ כֻלָּנָה 'all [these things] are against me' (Gen. 42, 36).

וְאַתְּ עָלִית עַל־כֻּלָּנָה 'but thou excellest all of them [בָּנוֹת daughters]' (Prov. 31, 30).

כֻּלָּם אֶחָד לְכֻלָּנָה " 'they all had . . . and the same form' (I Ki. 7, 37).

In a number of cases the article is omitted in constructions of כֹּל, viz.:

a) with כֹּל used absolutely; always before אֲשֶׁר; אֵת may be used in the accusative, e. g.,

כֹּל 'all' (cf. p. 203f.).

אֶת־כֹּל *acc.* 'all' (Gen. 9, 3).

"כָּל־אֲשֶׁר" 'all that' (cf. p. 204f.).

"אֵת־כָּל־אֲשֶׁר" *acc.* 'all that' (cf. p. 205f.).

b) in poetry with a noun modified by attributive כֹּל (cf. p. 205f.).

c) with collectives modified by כֹּל, probably because the idea of the individuals (*every*) in the collective is more prominent than the collective idea, e. g.,

כָּל־בָּשָׂר 'all flesh, living things' (Gen. 6, 12 &c.; with אֵת Is. 66, 16; *with article, only* Gen. 7, 15; Is. 40, 6).

כָּל־עֵץ 'all trees' (Neh. 10, 36; 38; cf. II Ki. 3, 19; 25; Ezk. 20, 28).

כָּל־עוֹף 'all birds' (Ps. 50, 11; with אֵת Gen. 1, 21).

כָּל־חַי 'all living things' (Gen. 3, 20; Job 12, 10; 28, 21; 30, 23; Ps. 145, 16; with אֵת Gen. 8, 21; *with art.*, Gen. 6, 19).

d) with noun modified by כל followed by a determinate adjective, e. g.,

אֵת כָּל־נֶפֶשׁ הַחַיָּה 'all living creatures' (Gen. 1, 21; 9, 10; cf. Lev. 11, 10).[1]

וּבְכָל־חַיָּה הָרֹמֶשֶׁת עַל־הָאָרֶץ 'and over all creatures that crawl upon the earth' (Gen. 1, 28; cf. Ezr. 10, 17).

The expressions כְּאִישׁ אֶחָד 'as one man', and the correlative adjectives[2] קָטֹן—גָּדוֹל 'small—great', נַעַר—זָקֵן 'young—old', רִאשׁוֹן—אַחֲרוֹן 'first—last', קָרוֹב—רָחוֹק 'near—far' (cf. below), are often used in a sense very similar to כל[3], e. g.,

וְהֲמַתָּה אֶת־הָעָם הַזֶּה כְּאִישׁ אֶחָד 'if thou slayest this people as one man [all this people]' (Num. 14, 15; cf. Jud. 6, 16; 20, 1; Ezr. 3, 1).

וַיַּךְ אֶת־אַנְשֵׁי הָעִיר מִקָּטֹן וְעַד־גָּדוֹל 'and he smote the men of the city, both small and great' (I Sam. 5, 9; cf. Gen. 19, 11; Dt. 1, 17; Jer. 16, 6; Ps. 104, 25; 115, 13; Job 3, 19; Esth. 1, 20; I Ch. 26, 13; II Ch. 31, 15).

אַנְשֵׁי סְדֹם נָסַבּוּ עַל־הַבַּיִת מִנַּעַר וְעַד־זָקֵן 'and the men of Sodom, young and old, surrounded the house' (Gen. 19, 4; cf. Is. 20, 4; Jer. 51, 22; Lam. 2, 21).

וְדִבְרֵי רְחַבְעָם הָרִאשֹׁנִים וְהָאַחֲרוֹנִים" 'and the acts of Rehoboam, the first and the last [all the acts of R.]' (II Ch. 12, 15; 16, 11; 35, 27).

Occasionally two correlative verbs are employed in a somewhat similar sense, e. g.,

יְהוה יִשְׁמָר־צֵאתְךָ וּבוֹאֶךָ" 'may JHVH guard thy going out and thy coming in [all that thou dost]' (Ps. 121, 8; cf. Lam. 3, 63).

Sometimes קָצֶה 'end', מִקָּצֶה 'from the end, all together', (also קֵצֶת 'end' cf. מִקֵּצֶת 'some of all' p. 212) have the meaning of 'all', e. g.,

וּמִקְצֵה אֶחָיו לָקַח חֲמֻשָּׁה אֲנָשִׁים 'and from all his brothers he took five men' (Gen. 47, 2; cf. Ezk. 33, 2; Is. 56, 11[?]).

וַיַּרְא מִשָּׁם קְצֵה הָעָם 'and he saw from there all the people' (Num. 22, 41).

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[1] Contrast כל־נפש חיה in Gen. 9, 12; 15; 16.

[2] For other correlative expressions of a somewhat similar character, cf. p. 221, n. at end. None of these, however, express the idea of 'all' so explicitly as the above.

[3] For the various combinations of these correlatives cf. p. 220, n.

כִּי־נִלְכְּדָה עִירוֹ מִקָּצֶה 'that his city is all captured' (Jer. 51, 31; cf. Gen. 19, 4).

Rarely רַב 'much' has a meaning similar to 'all', e. g.,

וְרַב עַצְמוֹתַי הִפְחִיד 'and it shook all my bones' (Job 4, 14; cf. 33, 19).

The ideas of 'all', 'every' may be emphasized by the repetition of כֹּל. The two may stand as the modifiers of a single noun (cf. p. 206), or one may stand in the construct before the noun, the other either absolutely or attributively in a genitive depending on the noun, e. g.,

כָּל־צִפּוֹר כָּל־כָּנָף 'all birds of all kinds [wings]' (Gen. 7, 14; Ezk. 17, 23; cf. Neh. 10, 36).

עַל־כֵּן כָּל־פִּקּוּדֵי כל יִשָּׁרְתִּי 'therefore all [thy] commandments concerning all things I will consider right' (Ps. 119, 128; cf. Ezk. 44, 30).

כָּל־תְּרוּמַת כל 'every oblation of everything' (Ezk. 44, 30).

The expressions כְּאִישׁ אֶחָד; קָטֹן—גָּדוֹל; זָקֵן—נַעַר, רִאשׁוֹן—אַחֲרוֹן, מִקָּצֶה, קָרוֹב—רָחוֹק may be employed for emphasis together with כֹּל, e. g.,

וַיָּקָם כָּל־הָעָם כְּאִישׁ אֶחָד 'and all the people rose up as one man' (Jud. 20, 8; cf. Neh. 8, 1).

וַיָּקֻמוּ כָּל־הָעָם מִקָּטֹן וְעַד־גָּדוֹל 'and all the people rose up both small and great' (II Ki. 25, 26; cf. 23, 2; Esth. 1, 5; II Ch. 15, 13; 34, 30; 36, 18).

לְאַבֵּד אֶת־כָּל־הַיְּהוּדִים מִנַּעַר וְעַד־זָקֵן 'to destroy all the Jews, young and old' (Esth. 3, 13; cf. Jos. 6, 21).

וְכָל־דְּרָכָיו הָרִאשֹׁנִים וְהָאַחֲרוֹנִים" 'and all his ways, first and last . . .' (II Ch. 28, 26).

כָּל־מַלְכֵי הַצָּפוֹן הַקְּרֹבִים וְהָרְחֹקִים" 'all the kings of the north, near and far . . .' (Jer. 25, 26; cf. Esth. 9, 20; Dan. 9, 7).

כָּל־הָעָם מִקָּצֶה 'all the people together' (Gen. 19, 4).

Expressions containing כֹּל 'all', 'every' may also be emphasized by יַחְדָּו, יַחַד 'together', e. g.,

הַכֹּל סָר יַחְדָּו 'all have gone aside together' (Ps. 14, 3).

יִגְוַע כָּל־בָּשָׂר יָחַד 'all flesh will perish together' (Job 34, 15).

כָּל־אֲנָשָׁיו בַּיּוֹם הַהוּא יַחְדָּו 'all his men together on that day' (I Sam. 31, 6; cf. Jer. 31, 24).

כֻּלּוֹ סָג יַחְדָּו 'every one has gone aside together' (Ps. 53, 4).

וַיַּחְדָּו כֻּלָּם יִכָּלְיוּן 'all of them together shall perish' (Is. 31, 3; cf. Neh. 4, 2).

כֹּל 'all', 'every' may be combined with the various constructions denoting partitive 'some', 'any', 'no',[1] 'each', e. g.,
אִם אֶקַּח מִכָּל־אֲשֶׁר לָךְ 'if I take anything of all thou hast' (Gen. 14, 23; cf. Num. 6, 4).
וְלֹא נִמְצָא מִכֻּלָּם כְּדָנִיֵּאל ... 'and none of them were found like Daniel ...' (Dan. 1, 19).
וּבֵין עֲשָׂרֹת יָמִים בְּכָל־יַיִן לְהַרְבֵּה 'and every ten days some of all sorts of wine in abundance' (Neh. 5, 18).
וְאֵינֶנּוּ חָסֵר לְנַפְשׁוֹ מִכֹּל אֲשֶׁר יִתְאַוֶּה 'and there is not lacking to him anything of all he wants' (Ecc. 6, 2).
לְכֻלָּם נָתַן לָאִישׁ חֲלִפוֹת שְׂמָלֹת 'and he gave to each of them all changes of raiment' (Gen. 45, 22: cf. *p. 161 and p. 156*).
וַיִּתֵּן אֲדֹנָי בְּיָדוֹ אֶת־יְהוֹיָקִים ... וּמִקְצָת כְּלֵי בֵית־הָאֱלֹהִים 'and the Lord gave into his hand Jehoiakim ... and some of the vessels of the temple' (Dan. 1, 2; cf. 5[?]; Neh. 7, 70 [contrast Ezr. 2, 68]).

The partitive meaning of the מִן in these constructions is sometimes lost, e. g.,
וַיִּקְחוּ לָהֶם נָשִׁים מִכֹּל אֲשֶׁר בָּחָרוּ 'and they took wives, all that they wanted' (Gen. 6, 2[?]).
כֹּל אֲשֶׁר נִשְׁמַת רוּחַ חַיִּים בְּאַפָּיו מִכֹּל אֲשֶׁר בֶּחָרָבָה מֵתוּ 'all in the nostrils of which was the breath of life, all that was on the dry land, died' (Gen. 7, 22; cf. 8, 17).
מִכָּל בֶּן־נֵכָר 'every stranger' (Gen. 17, 12; cf. Cant. 3, 6).

The idea 'all' may be combined with the idea of partitive 'other, rest', e. g.,
וְכָל יֶתֶר הָעָם 'and all the rest of the people' (Jud. 7, 6).
כִּי־חֶמְאָה יֹאכַל כָּל־הַנּוֹתָר בְּקֶרֶב הָאָרֶץ 'for cream ... shall all those left in the land eat' (Is. 7, 22).
וּשְׁאָר דִּבְרֵי שְׁלֹמֹה הָרִאשֹׁנִים וְהָאַחֲרוֹנִים 'and the rest of the acts of Solomon, first and last [all the rest of]' (II Ch. 9, 29; cf. 20, 34; 25, 26; 26, 22).

The idea 'in all' in summing up after an enumeration is expressed either by כֹּל alone or by כֹּל + suffix as subject with a numeral as predicate, e. g.,

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[1] In connection with 'any', 'no' this כֹּל is similar to emphatic כֹּל cf. p. 180f.

מִקְצָה may belong here, but the meaning 'all' may also be due to the fact that it is an abbreviation of מִקְצָה עַד־קְצָה, cf. Gesenius-Buhl, p. 714.

כֹּל שְׁלֹשִׁים וְשִׁבְעָה 'in all thirty seven' (II Sam. 23, 39; cf. Jos. 21, 26; 37; 38[?]; הכל Ezr. 2, 42).[1]

כֻּלָּם חֲמִשָּׁה 'five in all' (I Ch. 2, 6).

חֲמִשָּׁה רָאשִׁים כֻּלָּם 'five chiefs in all' (I Ch. 7, 3).

When a noun or pronoun modified by כֹּל is employed as the logical subject, the predicate regularly agrees with the modified word (for pronouns cf. p. 207 ff.), tho occasionally it agrees with the grammatical subject כֹּל,[2] e. g.,

וַיִּהְיוּ כָּל־יְמֵי אָדָם 'and all the days of Adam were . . . ' (Gen. 5, 5).

וַתֵּצֶאן כָּל־הַנָּשִׁים אַחֲרֶיהָ 'and all the women went out after her' (Ex. 15, 20).

כָּל־הַנְּשָׁמָה תְּהַלֵּל יָהּ 'let all that has breath praise JAH' (Ps. 150, 6).

וַיְהִי כָּל־יְמֵי־נֹחַ 'and all the days of Noah were . . . ' (Gen. 9, 29).[3]

כָּל־אֹכְלָיו יֵכָּרֵת 'all that eat it shall be destroyed' (Lev. 17, 14; cf. Nah. 3, 7).

כָּל־מַחֲמַדֵּינוּ הָיָה לְחָרְבָּה 'all our pleasant things are laid waste' (Is. 64, 10).

כָּל־דַּרְכֵי־אִישׁ זַךְ בְּעֵינָיו 'all a man's ways are clean in his own eyes' (Prov. 16, 2).

Indefinite Ordinals.

Next.[4]

This idea is usually expressed, absolutely and attributively, by the definite ordinal שֵׁנִי 'second', or by אַחֵר 'other', both regularly with the article, e. g.,

וַיְהִי יַחַת הָרֹאשׁ וְזִיזָה הַשֵּׁנִי 'and Yahath was the first born and Zizah was the next [the second]' (1 Ch. 23, 11).

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[1] In the passages in Joshua כָּל־עָרִים is to be read כל ערים 'in all—cities'.

[2] This use of the singular with reference to a plural, however, is probably best explained like the constructions on p. 157.

[3] Examples in which a singular verb precedes, as here, are not conclusive, as the rules of concord are often suspended when the verb comes first, cf. Gesenius-Kautzsch, § 145*o*—*r*.

[4] 'Next' in the sense of 'next, nearest to' without regard to any special order is expressed by קָרוֹב (cf. Gesenius-Buhl, p. 721) and עַל־יַד (cf. Neh. 3, 2; 4; 5 ff.).

וַיֵּצֵא בַּיּוֹם הַשֵּׁנִי 'and he went out the next day' (Ex. 2, 13; cf. Jos. 6, 14; Ezk. 43, 22; Neh. 8, 13; Gen. 47, 18).

וָאֹמַר אֵלֶיהָ בַּיּוֹם הָאַחֵר 'and the next day I said to her' (II Ki. 6, 29).

אֲשֶׁר תֵּלֵד לְךָ שָׂרָה לַמּוֹעֵד הַזֶּה בַּשָּׁנָה הָאַחֶרֶת 'that Sarah would bear a child at this festival next year' (Gen. 17, 21).

בְּדוֹר אַחֵר יִמַּח שְׁמָם 'in the next generation let their name be blotted out' (Ps. 109, 13).

The same idea is expressed by אַחֲרוֹן, which usually means 'last', in—

לְמַעַן תְּסַפְּרוּ לְדוֹר אַחֲרוֹן 'that ye may tell it to the following generation' (Ps. 48, 14).

With reference to 'day' this idea may be expressed by מָחֳרָת 'morrow, the day after', used either absolutely or as a genitive modifying יוֹם, e. g.,

בַּעֲלוֹת הַשַּׁחַר לַמָּחֳרָת 'when the dawn broke the next day' (Jon. 4, 7; cf. I Sam. 30, 17; Gen. 19, 34).

וְכֹל יוֹם הַמָּחֳרָת 'and all the next day' (Num. 11, 32).

'Next' in the sense of 'second in rank' may be expressed by the noun מִשְׁנֶה, e. g.,

וַיְהִי שֵׁם־בְּנוֹ הַבְּכוֹר יוֹאֵל וְשֵׁם מִשְׁנֵהוּ אֲבִיָּה 'and the name of his first born was Joel and the name of his second born was Abijah' (I Sam. 8, 2; cf. 17, 13; II Sam. 3, 3; I Ch. 16, 5: Neh. 11, 17; I Ch. 5, 12: *pl.* I Ch. 15, 18).

וְעָלֵיהֶם נָגִיד כָּונַנְיָהוּ וְשִׁמְעִי אָחִיהוּ מִשְׁנֶה 'and Conaniah was ruler over them and his brother Shimei was next in rank' (II Ch. 31, 12).

מִשְׁנֵה הַמֶּלֶךְ 'the one next to the king, second in rank [a title]' (II Ch. 28, 7; *with* ל Esth. 10, 3; *absolute* I Sam. 23, 17).

Middle.

This idea is expressed by the adjective תִּיכוֹן used either absolutely or attributively, e. g.,

וְהַתִּיכֹנָה שֵׁשׁ בָּאַמָּה רָחְבָּהּ 'and the middle one six cubits in width' (I Ki. 6, 6; cf. Ezk. 41, 7; 42, 5; 6).

וּבְלוּלִים יַעֲלוּ עַל־הַתִּיכֹנָה וּמִן־הַתִּיכֹנָה אֶל־הַשְּׁלִשִׁים 'and they went up by winding-stairs to the middle [chamber], and from the middle to the third row' (I Ki. 6, 8).

רֹאשׁ הָאַשְׁמֹרֶת הַתִּיכוֹנָה 'the beginning of the middle watch' (Jud. 7, 19; cf. I Ki. 6, 8; Ex. 26, 28; 36, 33).

Sometimes the idea in its attributive use is expressed by the genitive of תָּוֶךְ 'midst' depending on the modified noun, e. g., אֶת־שְׁנֵי עַמּוּדֵי הַתָּוֶךְ 'the two middle pillars' (Jud. 16, 29; cf. Jer. 39, 3).

Last.[1]

This idea is expressed, absolutely and attributively, by the adjective אַחֲרוֹן, e. g.,

אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן 'I am the first and the last' (Is. 44, 6; cf. 48, 12).

מִן־הַיּוֹם הָרִאשׁוֹן עַד־הַיּוֹם הָאַחֲרוֹן 'from the first day to the last' (Neh. 8, 18).

וְאֵלֶּה דִּבְרֵי דָוִד הָאַחֲרֹנִים 'and these are the last acts of David' (II Sam. 23, 1; cf. I Ch. 23, 27).

וְדִבְרֵי דָוִד הַמֶּלֶךְ הָרִאשֹׁנִים וְהָאַחֲרֹנִים 'and the acts of David first and last' (I Ch. 29, 29; II Ch. 9, 29; 12, 15; 16, 11; 20, 34; 25, 26; 26, 22; 28, 26; 35, 27).

General Discussion.

The indefinite pronominal ideas, as we have seen, are expressed partly by special words, partly by the use of certain grammatical categories and principles, partly by the mere construction.

The following is a list of all special words so employed, viz.:

אָדָם—(man) *some one, any one, no one,* cf. p. 168f.

אָוֶן—(falseness) *nothing* as entity, cf. p. 185f.

אָח—(brother) *other* as correlative to *one,* cf. p. 137ff.

אֶחָד—(one) *same,* cf. p. 121; correlatives *one, other,* cf. p. 137f.; *each,* cf. pp. 148ff., 152; *such and such,* cf. p. 162; *certain,* cf. p. 163ff.; *some one, &c.,* cf. pp. 170, 176; *at all,* cf. p. 182; plural, *same,* cf. p. 121; *some, few,* cf. p. 173; אַחַד אֶחָד *one another,* cf. p. 140.

אֲחוֹת—(sister) fem. of *other* as correlative to *one* (see אָח), cf. p. 137ff.

אַחֵר—*other,* cf. pp 132f. 137ff.; *next,* cf. p. 213f.

אַחֲרוֹן—*last,* cf. p. 215; *next,* cf. p. 214; רִאשׁוֹן—אַחֲרוֹן *all,* cf. p. 210; emphatic, cf. p. 211.

[1] The expression 'next to last, last but one' does not occur in Biblical Hebrew.

אַיִן—(nonentity, not) *nothing* as entity, cf. p. 185 f.

אִישׁ—(man) *one* as correlative to *other, other* as correlative to *one* (אִישׁ), cf. p. 137 ff.; *each,* cf. p. 148 ff.; *some one, any one, no one,* cf. pp. 168 f., 176 f.: plural אֲנָשִׁים, *some,* cf. pp. 170, 176; *certain,* cf. p. 163 f.

אִישׁ אִישׁ—*some one, any one, no one,* cf. p. 169; *each, every,* cf. p. 156.

אִישׁ אֶחָד—(one man) *each,* cf. pp. 148 ff., 152; *certain,* cf. pp. 163, 164: כְּאִישׁ אֶחָד *all,* cf. p. 210; emphatic, cf. p. 211.

אִישׁ אָחִיו—(man his brother) *one another,* cf. p. 151.

אֵלֶּה—(these) used twice for correlatives *some—some,* cf. p. 137 ff.

אֹמֶר—(word, thing) *anything,* cf. p. 170 f.

אֱנוֹשׁ—(man) *some one, any one, no one,* cf. p. 168 f.

אֲנָשִׁים—cf. אִישׁ.

אֶפֶס—(end) *nothing* as entity, cf. p. 185 f.

אֶפַע—by-form of אֶפֶס.

אִשָּׁה—(woman) fem. of *one* as correlative to *other,* cf. p. 137 ff.

אֵת—(nota accusativi) *same,* cf. p. 122.

בְּ—(in, among) *some of,* &c., cf. p. 175 f.

בְּגַף—(in body) with suffix *by—self,* cf. p. 127.

בְּלִימָה—(not anything) *nothing* as entity, cf. p. 185 f.

בְּלִתִּי—(not) *nothing* as entity, cf. p. 185 f.

בָּשָׂר—(flesh) *self,* cf. p. 126, n.; *any one,* cf. p. 168, n. 2.

גְּדוֹל—cf. קָטֹן.

גֶּרֶם—(bone) *self,* cf. p. 128.

דָּבָר—(word) *something, anything, nothing,* cf. pp. 170 f., 179.

דַּי—(sufficiency) *enough,* cf. p. 201 f.; *as much, many as,* cf. p. 194; *much,* cf. p. 189.

הֶבֶל—(breath) *nothing* as entity, cf. p. 185 f.

הוֹן—(riches, goods) *enough,* cf. p. 201 f.

הָמוֹן—(murmuring, multitude), *very much, many,* cf. p. 192 f.

הַרְבֵּה (הַרְבּוֹת)—(inf. abs. Hiph. of רבה) *much, many,* cf. p. 187 f.; לְהַרְבֵּה cf. p. 189.

זֶה—(this) used twice as correlatives *one—other,* cf. p. 137 ff.

זְעִיר—*a little,* cf. p. 198.

זָקֵן—cf. נַעַר.

זָר—(stranger) *other,* cf. p. 135.

חִנָּם—*for nothing,* gratis, cf. p. 186.

טוֹב—(good) good in respect to size, quantity, *much,* cf. p. 188, n.; טוֹב—רַע *anything at all,* cf. p. 182f.

יוֹתֵר—(act. part. of יתר) *other,* cf. p. 136.

יֶתֶר—(rest, remainder) *other part of, others of,* cf. p. 135f.

כְּ—(as, like) *as much, many as,* cf. p. 193f.: used with pronominal suffix, e. g., כָּמוֹהוּ, כָּהֵנָּה, or with following demonstrative in the sense of *such;* כְּ may be separated from the demonstrative or joined to it as one word, viz., כָּזֶה, כָּזֹאת, כָּאֵלֶּה, cf. p. 129f.

—כְּ—וְכ—followed by demonstratives 'so and so', cf. p. 161f.

כָּבֵד—(heavy) *much, many,* cf. p. 189.

כַּבִּיר—(great, mighty) *much*[?], cf. p. 187, n.

כֹּה, כָּכָה—(thus) *such,* cf. p. 131f.

כֹּל—*all,* cf. p. 203ff.; *every,* cf. p. 159ff.; *all sorts of,* cf. p. 159; *at all,* cf. p. 180ff.; *enough,* cf. p. 201f.

כָּל־אִישׁ—(every man) *every one,* cf. p. 160.

כָּל־דָּבָר—*evrything,* cf. pp. 160f., 206.

כֻּלּוֹ—*every one,* cf. p. 158.

כֵּן—(thus) *such,* cf. p. 131f.

לֹא־דָבָר—(not a thing, non-thing) *nothing* as entity, cf. p. 185f.

לֹא־הוֹן—(non-substance) *nothing* as entity, cf. p. 185f.

לֵב—(heart) *self,* cf. p. 126, n.; p. 127.

לְבַד—(in separation) with suffix *by—self,* cf. p. 127.

מְאוּמָה—*something, anything, nothing,* cf. pp. 170f., 179.

מֵאַחַד—*one of,* cf. p. 177.

מָה—(what?) *anything, any,* cf. p. 180.

מְוֻעָר—(littleness) *little, few,* cf. p. 198f.; emphatic, cf. p. 200.

מָחָרָת—*next* day, cf. p. 214.

מִי—(who?) *any one,* cf. p. 180.

מִן—(from, of) *some of, any of, none of,* cf. p. 173ff.; מִמֶּנּוּ *something, &c.,* cf. p. 175.

מִסְפָּר—(number) *few,* cf. p. 198f.; *as much, many as,* cf. p. 194.

מְעַט—*little, few,* cf. p. 198ff.

מִצְעָר—(something small, unimportant) *few,* cf. p. 198f.

מִקְצָה—cf. קָצָה

מַרְבִּית—(multitude) *much, many,* cf. p. 189; *most,* cf. p. 197f.

מִשְׁנֶה—(repetition, copy, second) *next,* cf. p. 214.

נוֹתָר—(part. Niph. of יתר) *other,* cf. p. 136.

נָכְרִי—(stranger) *other,* cf. p. 135, n.

נַעַר—זָקֵן—(young—old) *all,* cf. p. 210; emphatic, cf. p. 211.

נֶפֶשׁ—(soul, life) *self,* cf. p. 125f.; *some one, &c.* cf. p. 168f.

נִשְׁאָר—(part. Niph. of שׁאר) *other,* cf. p. 136.
עוֹד—(still, again) *other,* cf. p. 133ff.; *more,* cf. p. 195.
עֶצֶם—(bone) *self,* cf. p. 128; *same,* cf. p. 121f.
פְּלֹנִי (פַּלְמֹנִי) אַלְמֹנִי—*so and so,* cf. p. 161f.
צָעִיר—(small) *few,* cf. p. 199.
קָטָן—גָּדוֹל—(small—great) *all,* cf. p. 210; emphatic, cf. pp. 182f., 211.
קָצֶה—(end) *all,* cf. p. 210: מִקָּצֶה *all,* cf. p. 210f.; emphatic cf. p. 211.
קָצָת—(end) *all,* cf. pp. 210, 212.
קֶרֶב—(interior) *self,* cf. p. 127.
קָרוֹב—(near) רָחוֹק—קָרוֹב emphatic, cf. p. 211.
רִאשׁוֹן—(first) cf. אַחֲרוֹן.
רַב—*much, many,* cf. pp. 187f., 190f.; *enough,* cf. p. 201.
רֹב—(muchness, multitude, abundance) *much, many,* cf. p. 189; *most,* cf. p. 197; *all,* cf. p. 211; לָרֹב cf. p. 189.
רוּחַ—(wind) *nothing* as entity, cf. p. 186.
רָחוֹק—(far) cf. קָרוֹב.
רַע—(evil) cf. טוֹב.
רֵעַ—(friend) with suffix: in sense of *another man,* cf. p. 135; as correlative *other* to *one,* cf. p. 137ff.
רֵעוּת—(fem. friend) with suffix: *another woman,* cf. p. 135; as fem. correlative *other* to *one,* cf. p. 137ff.
שִׂבְעָה—*enough,* cf. p. 202.
שְׁאָר—(rest, remainder) *other part of, others of,* cf. p. 135f.
שָׁוְא—(vanity, falseness) *nothing* as entity, cf. p. 185f.
שְׁמֶץ—(whisper) *a little,* cf. p. 198, n.
שׁוֹנֶה—(act. part. of שׁנה) *different,* cf. p. 122.
שֵׁנִי—(second) *other* simple and as correlative to *one,* cf. pp. 132f., 137ff.; *next,* cf. p. 213f.
שֵׁנִית—(secondly) *other,* cf. p. 133f.
שְׁנַיִם—(two) *both,* cf. p. 145ff.; *either,* cf. p. 148.
תֹּהוּ—(waste, emptiness) *nothing* as entity, cf. p. 185f.
תָּוֶךְ—(midst) *middle,* cf. p. 215.
תִּיכוֹן—*middle,* cf. p. 214.

The grammatical categories or principles employed in expressing indefinite pronominal ideas are the following.

1) The indefinite state of a noun denotes besides simple indetermination (indefinite article), *certain,* cf. p. 162f.; *some, any, no,* cf. p. 171f.
2) The singular referring to a plural sometimes has the force of *one* or *each* of the plural, cf. pp. 137f., 149f., 157f., 159, 213.

3) The dual occasionally has the sense of *both,* cf. p. 145.
4) The plural is occasionally used for *every, various,* apparently as a substitute for repetition, cf. pp. 154, 122; for *many,* cf. p. 190.
5) The article in its definite use may express the idea of *each, every,* cf. p. 154f.; in its indefinite use it may express the ideas *certain,* cf. p. 164; and *some, any, no,* cf. p. 172f.
6) The personal pronouns are employed in the sense of *self* in both verbal and non verbal sentences, cf. p. 123ff.; the pronoun of the third person denotes attributive *self,* cf. p. 127f.; and absolute *such,* cf. p. 128; the third person singular denotes absolute and attributive *same,* cf. pp. 118—121; in connection with כְּ 'as' they denote *such,* cf. כְּ above.
7) The demonstratives may be employed in the sense of *same* and *such,* cf. pp. 118, 119, 128f.; as correlatives *one—other, some—some,* cf, זֶה and אֵלֶּה above; *so and so,* cf. p. 162; in connection with כְּ 'as' they denote *such,* cf. כְּ above.
8) Certain verbs may express indefinite pronominal ideas, viz., Niphals, Hithpaels, and occasionally other forms—*self,* cf. p. 126f.; *one another,* cf. p. 143f.
   התאחד—*either,* cf. p. 147, n.
   רבב— / רבה— / עצם— } *be much, many,* cf. p. 191f.
   מעט—*be little, few,* cf. p. 200.
   יסף—*add, make more,* cf. p. 196f.
   מצא—*reach, be enough,*
   ספק—*suffice, be enough,*
   שבע—*be satisfied, have enough,*
   שוה—*be enough,* } cf. p. 202.
   correlative verbs—*anything at all, all,* cf. pp. 183, 210.
9) Repetition is employed to denote the correlative ideas *one—other,* cf. p. 140ff., *each, every,* cf. p. 152ff., *different, various,* cf. p. 122. Special forms of this repetition are masc. and fem. of the same stem = *all kinds of,* cf. p. 154; sing. and pl. = *many,* cf. p. 190.
10) The various constructions for the expression of the indefinite subject, are also employed to express the ideas *some, any, no* in the subject, cf. p. 165, n. 3.
11) The cognate accusative occasionally gives the force of *something,* cf. p. 172.

12) The partitive idea is expressed by placing a part in apposition to the whole in the case of *both*, cf. p. 145f.; *each*, cf. p. 149f.; *some, any, no*, cf. p. 177; *many*, cf. p. 190.

In a number of cases there is no formal expression of the indefinite pronominal idea, it being simply indicated by the construction. The chief cases are, viz.,

a) *self* in subject of sentence, cf. p. 123.
b) *such* modified by a dependent clause, &c., cf. pp. 131, 128.
c) *other* in contrasts, cf. p. 132.
in connection with prepositions meaning 'except, besides', cf. p. 136.
d) *both* in apposition to two nouns or pronouns, cf. p. 144.
e) *either, neither*, cf. p. 147f.
f) *every* with numerals, cf. pp. 155, 156.
g) *some, any, no* used absolutely. cf. p. 165f.
used attributively in connection with prepositions meaning 'except, besides', cf. p. 183.
in comparisons of equality, cf. p. 185.
h) *much, many* in comparisons of equality, cf. p. 193.
i) *more, less*, cf. pp. 195, 200.
j) *too little*, cf. p. 203.

Several of these indefinite pronominal ideas may be emphasized or strengthened in various ways, viz.,

both, by
יַחְדָּו, יַחַד 'together', כְּאִישׁ אֶחָד 'as one', cf. p. 147.

some, any, no by
כֹּל 'all', cf. p. 180ff.; אֶחָד 'one', cf. p. 182; קָטֹן—גָּדוֹל 'small—great',[1] טוֹב—רַע 'good—evil',[1] cf. p. 182f.; infinitive absolute, cf. p. 183.

all by repetition of כֹּל, cf. p. 206, 211; by כְּאִישׁ אֶחָד, קָטֹן—גָּדוֹל,[1] מִקָּצֶה,[1] קָרוֹב—רָחוֹק,[1] רִאשׁוֹן—אַחֲרוֹן,[1] נַעַר—זָקֵן,[1] cf. p. 211; by יַחְדָּו, יַחַד 'together', cf. p. 211.

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[1] These correlatives occur in a variety of combinations. With regard to קטן—גדול the connectives may be,
—ועד—מן (Gen. 19, 11; I Sam. 5, 9; 30, 2; 19; II Ki. 23, 2; 25, 26; Esth. 1, 5; 20; II Ch. 15, 13; 34, 30: *in* II Ki. 23, 2; II Ch. 15, 13 ל *precedes* מן *without special force; in* Esth. 1, 5; 20 *with dative force*).
—כ—כ (Dt. 1, 17; I Ch. 26, 13; II Ch. 31, 15).
—ו— (I Sam. 25, 36; I Ki. 22, 31; Jer. 16, 6: Job 3, 19; II Ch. 18, 30; 36, 18).
—או— (Num. 22, 18; I Sam. 22, 15; 20, 2).
—עם— (Ps. 104, 25; 115, 13).

much, many by מְאֹד 'very', cf. p. 192: הָמוֹן 'multitude', cf. p. 192f. *little, few* by מְזְעָר 'little', cf. p. 200.

Sometimes these pronominal expressions, tho they have, of course, a certain indefiniteness of meaning, are grammatically definite, and are treated as such. These definite indefinites are, viz., many of the indefinite demonstratives, the superlative indefinite cardinals *most, least,* the comprehensive indefinite cardinal *all,* the indefinite ordinals. *Same* and *self* are often expressed by definite pronouns, personal and demonstrative, cf. pp. 118f., 123ff. אַחֵר *other* may take the article in the sense of *the other,* רֵעַ 'friend' and אָח 'brother' are made grammatically definite by the suffix in the sense of 'another man'; the correlatives אֶחָד and שֵׁנִי may take the article, cf. p. 137; יוֹתֵר, נִשְׁאָר, נוֹתָר in the sense of *other* regularly take the article. *Both* expressed by שְׁנַיִם is definite both when used absolutely and when used attributively, cf. p. 145ff. אִישׁ *each, every* is occasionally treated as definite, cf. p. 156; similarly, כֹּל *every,* cf. pp. 158, 160; *every* is sometimes expressed by the article itself, cf. p. 154f. *Most, least* are definite by virtue of being superlatives, cf. pp. 197f., 200f. כֹּל *all* may take the article, cf. pp. 203f., 205, or suffix, cf. p. 207ff., and may also be treated as definite when it stands without

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The two adjectives may be used—
in indefinite singular (Gen. 19, 11; I Sam. 5, 9; &c; *fem.* Num. 22, 18).
in indefinite plural (Jer. 16, 6; *fem.* Ps. 104, 25).
in definite singular (all exs. under —כ—; I Sam. 30, 19; II Ch. 18, 30).
in definite plural (Ps. 115, 13; II Ch. 36, 18).
They are used attributively—
with noun repeated with each (I Sam. 20, 2).
with one noun (I Sam. 22, 15; 25, 36; Ps. 104, 25; II Ch. 36, 18).
גדול may stand first (Jer. 16, 6; Esth. 1, 5; 20; II Ch. 31, 15; 34, 30; 36, 18).
With regard to נער—זקן, the connectives are
—מן—ועד (Gen. 19, 4; Jos. 6, 21; Esth. 3, 13).
—ו— (Is. 20, 4; Jer. 51, 22; Lam. 2, 21).
The plural is used only in Is. 20, 4; the feminine and definite forms apparently not at all; זקן precedes in Jer. 51, 22).
With regard to טוב—רע, the following combinations occur, viz.,
רע או טוב (Gen. 24, 50).
טובה או רעה (Num. 24, 13).
מטוב עד רע (Gen. 31, 24; 29).
למרע ועד טוב (II Sam. 13, 22).
ראשון—אחרון and קרוב—רחוק take article and are connected by ו. For similar correlative expressions with meanings somewhat like the above cf. Ed. König, *Syntax,* p. 30.

the article, cf. p. 209f. The indefinite ordinals are grammatically definite in most cases, cf. pp. 213—215.

The pronominally used words in the list above (p. 215ff.) which are found with the article when used pronominally are, viz.,

אָדָם—indef. definite article, cf. p. 172f.
אֶחָד—cf. p. 137ff.
אַחֵר—*the other,* cf. p. 132f.; *the next,* cf. p. 213f.
אַחֲרוֹן—*the last,* cf. p. 215.
אִישׁ—*each,* cf. p. 156; indef. definite article, cf. p. 172f.
דְּבָר—cf. pp. 160f., 206.
יֶתֶר—*the rest,* cf. p. 136.
כֹּל—cf. pp. 158, 203f.
מְעַט—*the one small in quantity or number,* cf. p. 199.
מִשְׁנֶה—the *next* in rank, cf. p. 214.
נוֹתָר—*the other, rest,* cf. p. 136.
נִשְׁאָר—*the other, rest,* cf. p. 136.
צָעִיר—*'the one small in',* cf. p. 199.
רַב—*the one great in quantity or number,* cf. p. 191.
שֵׁנִי—*the other,* cf. p. 132f.; *the next,* cf. p. 213f.
תִּיכוֹן—*the middle,* cf. p. 214.

The correlative adjectives גדול—קטן, &c., cf. p. 220, n.

The *nota accusativi* אֵת may of course be employed with those pronouns standing with article, cf. above; with those expressed by the demonstratives זֶה, אֵלֶּה; and with those defined by a suffix, viz., אָח, אָחוֹת, כֻּלּוֹ, רֵעַ, רֵעוּת, שְׁנַיִם. It is also found with several which are without any formal mark of determination, viz.,

אִישׁ Num. 21, 9.
כֹּל Gen. 9, 3.
כָּל־מְאוּמָה Gen. 39, 23.

With regard to the concord of the indefinite pronouns, some are practically adjectives and are varied for gender, viz.,

אֶחָד in all meanings.
אַחֵר *other, next.*
אַחֲרוֹן *next.*
רַב *much, many.*
נוֹתָר, נִשְׁאָר } *other.*
רַב *much.*
שֵׁנִי in all meanings.

שׁוֹנֶה *different.*
תִּיכוֹן *middle.*

The correlative adjectives גָּדוֹל—קָטֹן, &c., cf. p. 220, n.

All of these except שֵׁנִי have also plural forms, masculine and feminine (אחד only masc.); moreover, מְעַט occurs in the masculine plural, viz., מְעַטִּים.

Some are pronouns or nouns which have a special feminine form, viz.,

זֹאת — זֶה
אַחוֹת — אָח
אִשָּׁה — אִישׁ
רָעוּת — רֵעַ

} as correlatives, cf. p. 137 ff.

שְׁתַּיִם — שְׁנַיִם *both,* cf. p. 145 ff.

In the expressions for *such* the demonstrative or personal pronoun after כְּ usually agrees with the gender and number of the noun referred to. The suffixes after *all* agree in gender and number with the noun to which they refer. For the concord of שְׁנַיִם and its suffix with its antecedent, cf. p. 145. A verb whose subject is absolute *such,* agrees in gender and number with the demonstrative or personal pronoun after כְּ, אֵלֶּה being treated as feminine, cf. p. 129. A verb whose subject is אִישׁ *one, each,* or absolute כֹּל *all, every* may stand either in the singular or plural masculine, cf. pp. 148, 149, 158, 203 f. For the concord of a verb whose subject contains attributive כֹּל cf. pp. 180, 213. The correlative *one* in the expressions meaning *one—other,* שְׁנַיִם + suffix *both,* and אִישׁ, אִשָּׁה *each* may stand in apposition to a plural noun or pronoun, or an equivalent copulative expression. The constructions in which a singular refers to each individual of a plural (cf. p. 157) are of a similar character.

The feminine form is used for the neuter in כָּאֵלֶּה 'such things' (treated as feminine), בְּכָל־זֹאת, כָּל־זֹאת 'all this', 'in all this', cf. pp. 129, 206.

It has been stated that the indefinite pronouns lie midway between the demonstratives and the numerals. The close relation between the demonstratives proper, and the indefinite demonstratives is shown by the use of the former in the sense of *same,* cf. pp. 118, 119, *such,* cf. p. 128 f., and the correlatives *one—other, some—some,* cf. p. 137 ff.

The fact that the plural of רַב may stand before its noun

is probably due to the analogy of the closely allied cardinal numerals, cf. p. 188.

'Some', 'any', 'no' and 'a certain' modifying a singular noun are not sharply distinguished from simple indetermination (i. e. the indefinite article), cf. pp. 162, 163 and n., 171. 'Some', 'any', 'no' as subject are not sharply distinguished from the indefinite personal pronoun (*they, man, on*), cf. p. 165, n. 3.

Among themselves the various categories of indefinites are not separated by any hard and fast boundary line. *Same* and *self* may both be expressed by personal pronouns, cf. pp. 118ff., 123ff.; by עֶצֶם, cf. pp. 121f., 128; *so and so, such and such* may be expressed by simple *such,* cf. p. 162; and by אֶחָד 'a certain', cf. p. 162; the correlative *one* and *each* are both expressed by אֶחָד, or by אִישׁ, which often wavers between the two meanings, cf. pp. 137ff., 148ff., 151; the ideas *each* and *every* are often not kept distinct, cf. pp. 148—158; the negative of *each, every* falls together with *no, none,* cf. p. 177; *other* and *more* in the sense of 'in addition to' are both expressed by עוֹד, cf. pp. 133f., 195; repetition of words employed originally to denote the correlatives *one—other,* cf. p. 140ff., passes over on the one hand to the meaning of *each,* cf. p. 152ff., and on the other to that of *different,* cf. p. 122; כֹּל means both *all* and *every,* and the constructions of the two are at times confused, cf. pp. 159, 160, 206, n., 209; *certain* and *some, any, no* are often expressed in the same way, cf. pp. 162ff., 168—173, 176f.; רַב means not only *much,* but also, a large quantity being considered as sufficing, *enough,* cf. pp. 187f., 201; and רֹב 'abundance' in a few cases means practically *all,* cf. pp. 189, 211.

Each of the different constructions for rendering the same idea usually express only a certain phase of the idea, or the idea under certain conditions. For example the demonstratives and personal pronouns mean 'same' in the sense of 'the one just mentioned' while אחד means 'one and the same, identical'; עוד means 'other, in addition to', אחר means 'other, different', שני means 'other, second'; איש and אחד denote 'each' absolute and partitive, repetition denotes attributive 'each', &c., &c.

Not infrequently, however, the different constructions for the same idea interchange just as do the constructions for different ideas. For example הוא may mean 'one and the same' (Job 3, 19); אחר may be used for שני (cf. p. 132); a re-

peated noun followed by a singular referring to it may be used very much as איש 'each' (II Ki. 17, 29); &c.

Sometimes two of these constructions are used together, viz.,

such—כֵּן and כָּמֹהוּ, p. 132.
other—אַחֵר and עוֹד, p. 134.
one—other—reciprocal verb and correlatives, p. 143f.
each, every—article + other constructions, p. 156f.
—repetition + other constructions, p. 156f.
—כל + other constructions, p. 161.
some, any, no—indef. definite article and other constructions, p. 173.
—indef. participle and partitive מן, p. 175.
—אחד, איש + partitive מן, ב, p. 176f.
much, many—המון and רב, p. 192f.
—רב and לרב, p. 193.
—די and לרב, p. 194.
more—יסף and other constructions, p. 196f.
all—כל before and after noun, p. 206.
—כל + באיש אחד, מקצה, p. 211.
—כל + correlative adjectives, p. 211.

Occasionally we can trace by means of intermediate stages the shift from one construction or category to another, viz.,
from 'same' to copula, p. 118, n. 117.
from את *note acc.* to את 'that, same', p. 122, n.
from אתו + noun (acc.) = 'same' to אתו + def. noun (any case) = 'same' in later Hebrew, p. 122, n.
from לב 'in heart, mind' to לב 'self', p. 127 and n.
from extens. repetition to intens. repetition, p. 142, n. at end.
from איש—אחיו 'one—other' to איש אחיו 'one another', p. 151.
from 'a certain' to indef. article, p. 163, n.
from possess. ל to partitive ל, p. 177, n. 2.
from interrogatives to indefinites, p. 180 and n.
Cf. also the half pronominal nouns in the list p. 215ff. viz., בשר, כביר, לב, נכרי, שמץ.

Moreover, when the pronominal idea is expressed by a word that is ordinarily a noun, the nominal idea is always latent in the word used pronominally, and ready to emerge whenever the mind of the user becomes conscious of it. This is especially true of the words אִישׁ (and other words for 'man' used pronominally), אִשָּׁה, אָח, אַחוֹת, רֵעַ, רֵעוּת, and the numerous nouns denoting *nothing* as an entity. Cf., for example—

אִישׁ—Gen. 24, 16; Ex. 34, 3; 24.
רֵעֵהוּ—Ex. 2, 13; I Sam. 28, 17.
זָר—Prov. 11, 15; 20, 16; 27, 13.
אִישׁ—אִישׁ—I Sam. 2, 25.
אִישׁ—רֵעֵהוּ—Ex. 11, 2; 33, 11; Jer. 31, 34; Ru. 4, 7.
אִישׁ—אָחִיו—Jo. 2, 8; Mal. 2, 10.
כָּל־אִישׁ—Esth. 1, 22.
כָּל־אָדָם—Jer. 10, 14; 51, 17.
דָּבָר—Jos. 8, 35.
אָוֶן, &c.—Is. 40, 17; 23; 41, 12; 24; 29; 49, 4.

Many of these indefinite pronominal categories are closely related to adverbs of quantity, the same word being often employed for both. The expressions for *such* are closely related to the adverbs כֹּה, כָּכָה, כֵּן 'thus, so', which are sometimes practically equivalent to *such*; כַּדָּבָר הַזֶּה is employed adverbially in Neh. 6, 4. *Other* in the sense of 'in addition to' is expressed by the adverb עוֹד 'still, yet', מְאוּמָה *something*, &c. seems to be employed as an adverb in I Sam. 21, 3. The feminine of רַב, (Ps. 62, 3; 78, 15; 89, 8: רַבַּת Ps. 65, 10; 120, 6; 123, 4), and also הַרְבֵּה, (II Ki. 10, 18), are employed adverbially in the sense of 'much'. מְעַט, זְעֵיר, and מְזֻעָר are both indefinite pronouns and adverbs; for examples of adverbial use cf. מעט II Ki. 10, 18; Zech. 1, 15; Job 24, 24; Ru. 2, 7: זְעֵיר Job 36, 2: מְזֻעָר, p. 200. Adverbial 'too-much' is expressed by הַרְבֵּה in Ecc. 7, 16; 17. כל seems to be used adverbially in II Sam. 1, 9; Hos. 14, 3; Ps. 39, 6; Job 27, 3.

In comparisons containing 'much', 'more', (cf. p. 193–197) some of the same constructions that are employed to denote a pronominal idea may be employed adverbially, e. g.,

בְּדֶרֶךְ עֵדְוֹתֶיךָ שַׂשְׂתִּי כְּעַל כָּל־הוֹן 'in the way of thy testimonies I have rejoiced as much as in all riches' (Ps. 119, 14).

וַיֹּסֶף לַחֲטֹא 'and he sinned more, again' (Ex. 9, 34; cf. Lev. 26, 18; II Ch. 28, 22).

וַיּוֹסִפוּ עוֹד שְׂנֹא אֹתוֹ 'and they hated him still more' (Gen. 37, 5; cf. Ps. 78, 17).

וַיַּחְפְּרֵהוּ מִמַּטְמוֹנִים 'and they dig for it more than for hidden treasures' (Job 3, 21; cf. 23, 12; 35, 11 *bis;* 42, 12; Ezk. 16, 47; Ps. 19, 11; Cant. 1, 4; Ecc. 2, 9; 4, 2).

וְנִקַּלְתִּי עוֹד מִזֹּאת 'and I will be viler than this' (II Sam. 6, 22).

וַיִּמְצָאֵם עֲשֶׂר יָדוֹת עַל־כָּל־הַחַרְטֻמִּים 'and he found them ten times as [wise as] all the enchanters' (Dan. 1, 20).

Conclusion.[1]

The article just concluded is an exemplification of the employment of a principle of syntactical study all too seldom applied. Such study is ordinarily carried on from the point of view of words and grammatical forms, the so-called formal method, and not by the so-called logical method, from the standpoint of the idea or grammatical category.[2] The formal method is

[1] In connection with this article it may not be amiss to give a list of some addenda and corrigenda to my former article on Comparative Syntax (cf. p. 117, n. 1), viz.:

p. 141, note, add Roumanian to Indo-Eur. languages with post-positive article.

p. 146, l. 3, for *çarâ-u* read *çarrâ-u*.

p. 159, l. 27, for רְשִׁיעָא read רַשִׁיעָא.

p. 159, ll. 36, 37; p. 160, l. 23 for *sanâi̯* read *šannâi̯*.

p. 161, l. 8, for אֲרִיכְתָּא read אַרִיכְתָּא.

p. 162, l. 22 f. change to—In Modern Egyptian Arabic an adjective agreeing with a strong feminine plural or with a broken plural denoting persons is put in the masculine plural in *în*.

p. 167, l. 23, for תְּשְׁרִין read תִּשְׁרִין.

p. 167, l. 30, insert *sometimes* before *only*.

p. 168, l. 4, for וְתַמִּים read וְתַמִּים.

p. 181, l. 28 for *mazâr'a* read *mazârĕ'a*.

p. 184, ll. 10, 11, for *matâti* read *mâtâti*.

p. 192, l. 30, for *maṷâ'l* read *maṷâ'ĕl*.

p. 192, l. 37, מְעַטִּים really occurs only as absolute pronoun, but it is quite probable that it was also employed attributively (cf. p. 198, above).

p. 194, l. 36, for اخر *'aḫarun* read آخر *'âḫaru*.

p. 195, l. 4, for אַחֲרִין read אָחֲרִין.

p. 195, l. 9, for اخر read آخر.

p. 195, l. 9, for *'aḫarun* read *'âḫaru*.

p. 195, l. 10, for الاخر read الآخر.

p. 195, l. 10, for *'l-'aḫaru* read *'l-'âḫaru*.

p. 195, l. 18, for אַחֲרִין read אָחֲרִין.

p. 200, l. 5 דֵּי שֶׂה is not a good example, because it has only the meaning 'as much as a sheep', (so Lev. 5, 7; 12, 8); the meaning 'enough for a sheep', however, is a perfectly possible one (cf. p. 201, above).

p. 209, ll. 26, 27, cancel "in the case of those numerals that are without suffix *â*".

p. 259. note, for קציעות ואהלות מר read מר קציעות ואהלות.

p. 267, l. 11 for jocket read jacket.

In the present article, besides the discussion of the attributive use of these pronominal ideas in general, cf. the notes on pp. 119, 120, 121, 122, 139, 145, 157, 160, 162, 163, 172, 206. 208, 220 ff.

[2] For a discussion of these two methods of syntactical inquiry, cf. G. von der Gabelentz, *Die Sprachwissenschaft* . . . 2., verm. und

in its way, of course, just as important and valuable as the logical, but as ideas are after all the ultimate things in language, it is evident that any study of a language from the logical point of view will get closer to the heart and genius of that language than one conducted along formal lines.

It is to be hoped that this method of syntactical inquiry will be followed more frequently in the future. Such investigations in the Semitic field can not fail to add largely to our knowledge of Semitic languages in general and of the Bible in particular, and to reduce greatly the amount of time required to gain a knowledge of any of these tongues.

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verb. Aufl. herausg. von Dr. A. Graf von der Schulenburg, Leipzig, 1901, pp. 85, 86; H. Sweet, *The Practical Study of Languages*, N. Y. 1900, pp. 125, 126; and my *Comp. Syn. Noun* and *Mod.*, p. 135.

Addenda:—To list p. 215 ff. add—רב, רב *so much*, cf. p. 194 f.: כל *in all*, cf. p. 212 f.

To p. 219, (3) add—Dual = *few*, cf. p. 198 f.

To p. 210, l. 21 add—Omitting verbal constructions (cf. p. 209), the indefinite pronominal ideas used absolutely are represented; regularly by pronominal words; by a pronominal construction, cf. p. 165 ff.; by an adverb, cf. pp. 131 f., 133 f., 195: used attributively they are rendered; regularly by a pronominal adjective or appositive; by the indefinite state of the noun, cf. p. 218, and dual, cf. pp. 145, 198 f.; by the article, cf. p. 219; by repetition, cf. p. 219; by a construct, cf. pp. 121, 122, 125 f., 128, 146 f., 158 ff., 189, 198, 202, 205 f.; by a genitive (prepositional phrase, p. 189), cf. pp. 162, 179, 198, 214, 215; by an adverb, cf. pp. 131 f., 133 f., 195: used partitively they are expressed; regularly by pronominal words with מן or ב, rarely with ל (cf. p. 177); by pronoun + genitive, cf. pp. 135 f., 176, 179, 197 f., 205 ff.; by a singular (dual, p. 145 f.) referring to a plural antecedent, cf. pp. 149 f., 157 f., 177, 190; by a plural followed by an exception, cf. p. 177 f.

To p. 223 add—For double subject indicating *self*, and for concord of נפש *self* as subject, cf. p. 125 f. A verb with מן before subject agrees with subject, cf. p. 173 ff.

To p. 126 end add—For the chief combinations of these pronominal ideas with each other and with other ideas, cf. pp. 130, 131, 134 f., 136; 147, 151, 159 f., 160 f., 161; 164 f.; 177 f., 178 f., 179 f., 183 f., 185; 193 ff.; 200; 195—198, 200 f.; 203; 204 f.; 206 f., 207 ff., 212.